

# Correspondence

## Footnote on Evolution

EDITOR: May I add a note to my remarks in your symposium "Christians Confront Technology" (9/26)? Pope Pius XII in his encyclical *Humani Generis* described as "imprudent and indiscreet" those who hold that "a system of evolution, as they call it" (*evolutionis ut aiunt systema*) explains the origin of all things. He is speaking clearly of a general theory, extrapolated from what is known in the natural sciences and invoked as an ultimate explanation of all being. (In the natural sciences, he further observes, the "theory is not yet fully proved"—the "not yet" suggesting, of course, that it could well turn out to be true for the natural sciences.) He condemns especially the projection of a universal theory of evolution which is monistic or pantheistic.

The late Holy Father chose his words with extreme care. We do not honor his words by trying to make them say more than they say. From his many other statements, as well as from *Humani Generis* itself, we know that he certainly does not frown on the findings of cosmic and intellectual history.

I was obviously not speaking in favor of an over-all theory of evolution such as that of which Pius XII wrote, but rather of an awareness of the facts of patterned change in the universe and of a friendliness toward these facts when they are observed in astronomy, biology and the history of ideas and of human culture. In a friendly relationship with this patterned change, and an acceptance of it, we can hope for a greater understanding of the significance of our technological age and, under faith, of God's designs for His universe.

WALTER J. ONG, S.J.

St. Louis University  
St. Louis, Mo.

## Game of War

EDITOR: In Correspondence (AM. 8/29, p. 641) William V. Kennedy sets up several straw men and knocks them down. Contrary to his assertion, RAND Corporation is not "preaching a short-war doctrine entirely on the basis of electronic clairvoyance." RAND, staffed by informed and patriotic men, takes in all imaginable pertinent factors in estimating the results of various military actions. Human factors, such as the "mental and moral nature of man," naturally are included.

RAND preaches no "short-war doctrine."

The known facts about the destructive capability of nuclear weapons, however, plus the delivery and defensive systems involved, lead to some sobering conclusions about the condition of the participants and even nonparticipants after each side has launched a considerable number of various kinds of weapons.

One of the most surprising of Mr. Kennedy's statements is that "it is quite possible that no more than a dozen [nuclear weapons] will ever get through." The statement, if true, is almost comforting. It might persuade many of us to quit worrying about the problem and to "take our chances" without undue concern about the civil defense problem.

If Mr. Kennedy reads the recent testimony of military experts before Congress, he will find no such complacent conclusions. Neither do studies of civilian groups assigned to study the problem come to this conclusion. On the contrary, offensive aerospace forces—using aircraft, long-range air-to-surface missiles, IRBMs and (soon) ICBMs, electronic countermeasures, decoys, saturation attacks and other devices and techniques—can penetrate any known defense in significantly large numbers. As the defense against these forces improves, so does the offense.

FRANK W. JENNINGS

Alexandria, Va.

## Scholars Wanted

EDITOR: I sincerely hope that Catholic college graduates are taking full advantage of the opportunity offered to earn a Ph.D. degree under the National Defense Education Act. The act authorizes a total of 1,000 three-year graduate fellowships, divided among American colleges and universities, to prepare young men and women for careers in teaching at the university level.

A total of 22 fellowships, each for three years, has been set up at five Catholic universities. The first year's stipend is \$2,000, plus \$400 allowance for each dependent, with increments of \$200 in the second and third years. The fields of study are: international relations (5 fellowships at Georgetown University); experimental psychology (4 fellowships at Loyola University [Chicago]); Spanish and Latin American studies (5 fellowships at St. Louis University); English (6 fellowships at Notre Dame University); statistics (2 fellowships at Catholic University).

Applications can be made by recent college graduates who have had no graduate

work or less than half a year of graduate work. Application should be made directly to the university of one's choice, since the university picks the candidates. The stipends, however, are paid to the individuals by the U. S. Office of Education. Applicants need not be Catholics, nor are Catholics restricted to Catholic colleges. There is nothing about religion in the ND Act.

Full details, together with a schedule of courses offered and a list of the 120 approved universities, may be secured from the U. S. Office of Education, Washington, D. C.

I do not know how many of the fellowships at Catholic universities have been filled, as of this 1959-60 first semester. It is not too late yet for interested individuals to apply for the second semester.

DOROTHY G. WAYMAN  
Reference Librarian

St. Bonaventure University  
St. Bonaventure, N. Y.

## Middle East Policy

EDITOR: I disagree with your view, and that of Sen. J. W. Fulbright, that there is a "Calm in the Middle East" (9/12). It is true that "ships have not collided" in the Suez Canal, but they have been stopped and their goods confiscated by Nasser. Having failed to dominate sister Arab states, he turns again to his usual scapegoat, Israel.

Sen. Mike Mansfield recently warned the Senate against adopting a lofty and detached attitude towards the rights and wrongs in the Middle East: "Sooner or later, we are going to have to decide who . . . works sincerely . . . to end the state of fear and incipient war which prevails in that region. . . . We are going to have to decide which governments render a decent measure of justice to their peoples and act for their peaceful progress."

ROBERT G. GARIN

Greenbelt, Md.

## Space Poetry

EDITOR: Thomas P. McDonnell's "Space + Poetry=Space Poetry" (9/5) was very entertaining. But it is hardly possible to hold in one anthology such diverse space men as Lucretius, Dante and Goethe, to say nothing of the lunar probers among the German and English romantic poets. There are also the great modern poets: Guillén, Rilke, Montale and Mallarmé. Baudelaire's "The Voyage" is the greatest space poem of them all, but also the saddest, for the voyagers who seek transcendence above fall and plunge into the empty abyss.

FRANZ SCHNEIDER  
Department of English

Gonzaga University  
Spokane, Wash.

# Current Comment

## K. and the Cancan

There's probably a Russian proverb equivalent to "any stick's good enough to beat a dog with." Premier Nikita Khrushchev was undoubtedly looking for such a stick with which to belabor the capitalist cur when he professed to be shocked during his recent visit to Hollywood by a cancan dance put on for him by the 20th Century-Fox studios. But—too ready to criticize us or not—Mr. K. obviously had a point in excoriating what the press admitted was "a wildly active dance by 16 screaming chorus girls." Talking to U. S. labor leaders in San Francisco the next day, Mr. K. returned to his charge that the dance had been "pornographic." Said he, while burlesquing the dance:

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alternatives to the 9 million Muslims of the rebellious North African dependency. They will be given the opportunity to choose among 1) integration with France, 2) home rule as an associated state, or 3) independence—this last, in the words of the General, an "incredible and disastrous" choice for Algerians.

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Thus President de Gaulle has placed the responsibility for delaying the Algerians' exercise of free choice squarely on rebel shoulders. They may continue to press the war. In that case, now that President de Gaulle has destroyed the myth that Algeria must remain an integral part of France, their cause will seem less plausible to the world.

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That there is a world population problem no one would deny. Nevertheless, as Msgr. George G. Higgins, director of the Social Action Department, NCWC, pointed out in his criticism of the Draper report, to advocate artificial birth control as a solution to that problem is "a counsel of defeatism and despair." It is, moreover, an affront to the religious convictions of millions of Americans whose taxes help to support the foreign-aid program. That consideration alone, we trust, will give our legislators pause before they accept the Stanford report in its entirety.

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The dedicated leader of the resurgent Liberals, Jo Grimond, is counting on a sizable protest vote. The Conservative party, he says, is identified in the voters' mind with employers and big business; the Labor party, with workers and big unions. As a result, British politics has assumed the character of a power struggle in which the interests of pensioners and others living on fixed incomes are neglected.

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theology. The key to the book, however, lies in a statement of Professor Pelikan at the time of the presentation of the award on Sept. 15. He wrote the book, he said, because "the time has come to end the Cold War among Christians." If Roman Catholics and Protestants begin to grow in information, understanding, candor and good will, they will, he said, begin to grow together as children of one family.

In Rome, too, on the eve of the Second Vatican Council, the trend is to dissolve needless psychological barriers. The most recent case in point is the July 19 decree revising the Act of Consecration of the Human Race to the Sacred Heart. That prayer contained allusions to Muslims and Jews which could be regarded as offensive. By eliminating the phrases, the Vatican has improved, on its side, the conditions for a profitable dialog.

### Strangers Among Us

The first three weeks of September saw the usual influx of foreign students arriving here as the school year began. (Last year, 47,245 came to our shores.) New York's reception for them was a warm American welcome. Volunteers met them at the airports and at dockside, and both individuals and groups played host to them during their stay here en route to colleges and universities in the Midwest, the South or the Far West.

For the 12th year in a row, the Greater New York Council for Foreign Students, made up of 41 institutions and agencies which deal with students from overseas, saw to it that they did not feel neglected in New York. More than 350 students from almost every country in the Orient and Occident sampled the council's budget tours, picnics, trips to the UN, to museums and other points of interest. They were introduced to the intricacies of the subway, the Automat and sometimes even the coin telephone. All will remember with gratitude these first American friends.

For those who remain to study in New York's colleges and universities, there will be continuing hospitality. Catholic groups are showing themselves quite active in this work. The Grail International Student Center, for instance, which on a typical evening last week seated students of 11 nationalities at its

supper table and gave them an entertainment afterward, will sponsor social and religious programs throughout the year and will introduce students to Catholic homes. The Voluntary International Student Association (VISA) has similar plans for foreign students on the New York University campus.

It is important that these visitors, who are the future leaders in their home countries, should come to know the charity of America. Are Catholics in your vicinity doing anything in this matter? Have the program directors of

Catholic organizations included this work in their autumn plans?

### The Faiths Work Together

A splendid example of cooperation by the three major religious faiths in a field of common civic morality was provided in New York City during the weekend of Sept. 19-20. The pastors of the Catholic Archdiocese's 401 parishes were directed to devote their sermons on Sunday, the 20th, to the responsibility of radio, television, newspapers and

## Nonbelievers and U.S. Law

THE PLACE of the nonbeliever in American law is an emerging problem with legal and moral implications of the gravest character. Does the agnostic, the secular humanist or the ethical culturist have rights which must be recognized now that it is disputed whether Christianity or even the Judeo-Christian tradition is any longer a part of the laws of the land? This was the knotty problem confronted on May 27, 1959 by 51 panelists at the third annual Church-State Institute of the Villanova University Law School.

Through the efforts of Assistant Dean Thomas J. O'Toole, director of the Institute, a good cross section of religionists and secularists arrived for the discussion of their respective rights. The participants, however, were so critical of the inroads of secularism that one panelist wondered if "secularist" was becoming a dirty word.

The basic question at this institute was whether or not the state in a pluralistic society can by its conduct affirm that religious belief is better than nonbelief. In countless ways American tradition and American law have until very recently afforded unchallenged encouragement and support for religious faith. American law, broadly speaking, has been theistic, as has been the public school.

What is the just answer to the agnostic or the doctrinaire Church-State separationist who claims that the American state may assume neither a theistic nor a nontheistic attitude? The first answer is that such an attitude would repudiate the

strongest traditions of the nation. But this repudiation, in itself, is not necessarily a sufficient reason for rejecting the good-faith demands of those who wish the state to be absolutely silent in any matter touching on the existence of God or the nature of religion.

There was general consensus at the Villanova gathering that the right to irreligion is implicit in the First Amendment. At least no one can be placed under a disability for his lack of belief. But there was a sharp clash at Villanova as to the right of the advocates of doctrinaire separation of Church and State to initiate legal action to eliminate from public life or the public school any practice which recognizes the existence of God and/or advocates belief or trust in a divine Being. Majorities also have rights, it was pointed out, and is it proper to deny to millions of parents and children the privilege of some theistic outlook in public education? After all, the establishment of nonreligion is *also* forbidden by the First Amendment.

The basic clash at the Villanova meeting, it seemed to this participant, centered around who is to control the orientation of the public school. The problem is principally one for the Protestant churches, since of the approximately 32 million children in public schools, there are some 26.5 million children whose faith, if anything, is Protestant, compared to about 500,000 who are Jewish and 5 million who are Catholic.

Catholics, Protestants and Jews expressed widely divergent views at the Villanova conference concerning the place of theism in the public schools.

FR. DRINAN is dean of the Boston College Law School.

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magazines for the moral climate of the community, and to the encouragement of parishioners to make vocal their approval or disapproval of these various media. On the same Sunday and the preceding Saturday, Protestant and Jewish sermons were devoted to the same theme.

This pulpit crash-campaign was the first practical step in the continuing program that was conceived in June of this year by the Committee of Religious Leaders of the City of New York. Composed of 104 Catholic, Protestant and

Jewish clergymen, the committee at that time submitted a report to Mayor Robert F. Wagner, calling for greater alertness on the part of the community to the often sinister role played by the mass media. This concerted action is bound to impress the mass media with a deeper realization of their responsibility.

Such mutual concern and positive action by the religious leaders cannot be too highly praised. Special laurels are deserved by the three chairmen: Msgr. Thomas A. Donnellan, chancellor of the

Archdiocese; Rev. Dr. Dan M. Potter, executive director of the Protestant Council; and Rev. Dr. William F. Rosenblum, former president of the Synagogue Council of America. Emulation throughout the country of their cooperative spirit would go far toward solving many of our civic problems.

## Switch and Slipper

An old-fashioned remedy for youthful misconduct drew a plug from ex-President Harry S. Truman the other day. That well-known family man addressed his remarks to a small group of reporters in New York. His words are likely to meet with interest around the globe.

"The peach tree switch and mother's slipper," the former Chief Executive opined, "are the best things in the world to make a kid behave." Chances are there will be a run on switches and slippers in some distant places. News items in the press of the past month or two would indicate that the spoiled child and rebellious teen-ager are not exclusively American products.

►Buenos Aires: a 14-year-old boy recently shot a policeman while escaping from a jewelry store burglary.

►Belgrade: about 300 *siledzije* (the violent ones), wearing jet-black trousers and blue windbreakers, staged a mass fight in broad daylight on one of the city's main streets.

►Milan: teen-age hooligans, clad in loud shirts and blue jeans, aroused the police by their attacks on unescorted women and puzzled social workers because of their respectable, middle-class backgrounds.

►Moscow: the *stilyagi* (dandies), a fast crowd specializing in wearing cowboy shirts outside the trousers, listening to rock 'n' roll and dealing with foreigners on the black market, have drawn more than one rebuke in the pages of the Communist youth organ, *Komsomolskaya Pravda*.

These reports may comfort some with the thought that our neighbors have the same headaches. Yet the possibility that our annual crop of U. S. juvenile delinquents may pass the million mark by 1965 cannot leave us complacent. To meet this threat will require more than a liberal use of the rod. But Mr. Truman is correct in insisting that a sound solution must ultimately come from the home.

Catholics generally do not accept and in fact are quite impatient with the statement that the state's prestige may not be given to an affirmation of God's existence and power. Catholic tradition, firmly grounded in St. Paul, teaches that the knowledge of the existence of God is attainable by reason aside from revelation. Catholics hold with St. Paul that those who refuse to admit the existence of God are "without excuse." If consequently the knowledge of God's existence is so clearly apparent, should not the state at least give recognition to this fact which is knowable by all men?

Catholic tradition, however, teaches with equal firmness that those who in good faith do not believe in Christianity can, even so, be without fault, since the grace of faith is a gratuitous gift not merited by any man.

Protestants seem to be deeply divided on the question of whether the state should encourage religion or even affirm the existence of God. There were fears expressed at Villanova by some Protestants that other Protestants are trying to "re-Protestantize" the public schools. Some other Protestants felt that religion is made more sacred if the state assumes the position that its secular hand may not in any way promote religion or even admit the existence of God.

Jews tend with virtual unanimity to be opposed to the introduction of any theism into public life or the public schools. It may be that they fear that the God of the theist will turn out to be the God of the Christian. Or it may be that large numbers of Jews have adopted a secu-

laristic approach to Church-State relations. In any event, as Leo Pfeffer points out in his recent volume *Creed in Competition*, some Protestant groups, some secular humanist elements and virtually all Jewish organizations have formed a powerful alliance to promote an absolutism in Church-State matters.

One could sense at the Villanova meeting that the struggle over the orientation of the public schools has hardly commenced. While several conferees expressed the thought that the ideal ideological outlook of the ideal public school teacher cannot be determined by any one formula—much less by a court decision—there was consensus that legal machinery should be available to protest any outright indoctrination by tax-supported teachers. At the same time there was by no means consent that the practices now in litigation, such as Bible reading in Pennsylvania or the voluntary recital of a theistic but nonsectarian prayer in Long Island, violate the rights of nonbelievers. The fear was expressed again and again that the removal of every remnant of theism from the schoolroom inevitably conveys to the child the idea that the state is indifferent to the existence of God or the value of religion. To put it another way—the public school, by being noncommitted, is in fact committed to the unimportance of being committed!

For this writer and for his co-conferees, the collective soul-searching sponsored by the distinguished Villanova Law School was another demonstration of the tender concern which all religionists have for their fellow citizens who are without faith.

ROBERT F. DRINAN



# Washington Front

## The President Discusses Politics

**A**FTER THE CLOSE of Congress, the President stated that "until there is a situation where both Executive and Legislature are controlled by the same party, I believe we cannot fix responsibility, and there cannot be really the kind of leadership of the whole nation that the nation deserves."

The President's comment was unfortunate politically and incorrect as an analysis of the extent of cooperation that exists between the elective branches of the Federal Government regardless of party control.

The speech was politically wrong because a Republican President seemed to be advising the people that they must either vote Democratic in 1960 or resign themselves to irresponsible government until at least 1962. The constitutional provision for electing only one-third of the Senators every two years means that the Democrats are certain to retain a majority of the upper house at least until after the 1962 elections. The only way the voters can get the same party in control of the White House and Congress is to cast a Democratic ballot in 1960.

The President's suggestion that lack of cooperation

results from having the White House and Congress in the hands of different parties was equally unfortunate. True, neither the Republican President nor the Democratic congressional leaders got everything they asked for. Nevertheless, enough legislation was passed by the Congress and signed by the President to have satisfied either party had it dominated both the Legislature and the Executive.

There may have been a time when the division of control of the elective branches of the Federal Government meant deadlock and inaction. That day has passed. For at least a dozen years elective officials of both branches of government have cooperated across party lines whenever domestic or foreign issues have demanded it.

The much maligned Republican 80th Congress gave a Democratic President complete support for his foreign program. As a matter of fact, no President has ever received better support than President Truman got from the late Sen. Arthur Vandenberg, Republican chairman of the Foreign Relations Committee.

During the past five years Congress has given the President just about everything he could have expected, if not everything that he asked, in his foreign program. The kind of cooperation the President has received from a Democratic Congress is a tribute to the flexibility of our party system. Mr. Eisenhower should have gracefully conceded this.

HOWARD PENNIMAN

## On All Horizons

**TEEN-AGERS: ANOTHER SIDE.** The 2,000 young people represented by the Denver High School Sodality Council invite others of their own age group to join them in the fourth annual Rocky Mountain Youth Congress, Oct. 30 to Nov. 1, in Colorado Springs, Colo. The Catholic Cadet Choir of the near-by Air Force Academy will sing the final Mass of the congress. Address inquiries to Rev. J. T. McGloin, S.J., Regis High School, W. 50th and Lowell, Denver 21, Colo.

► **CANADIAN CAUCUS.** Marymount College, Sudbury, Ont., will be the site of the seventh annual Catholic Social Life Conference, Oct. 9-11. Qualified speakers will spark discussion on "The Christian Family Apostolate." The conference is organized by the Social Action Dept. of the Canadian Catholic Conference, 99 Parent Ave., Ottawa 2.

► **FAMILY GROUP STUDY.** The new C.F.M. Inquiry Program, with sug-

gested points (scriptural, liturgical and social) to guide biweekly meetings for the next twelve months, is obtainable from the Coordinating Committee of the Christian Family Movement (100 W. Monroe St., Chicago 3, Ill. \$1 per copy).

► **MONSIEUR VINCENT.** Sept. 27 opened the 300th anniversary year of the death of St. Vincent de Paul. In addition to being the founder of the Vincentian Fathers and the Daughters of Charity, St. Vincent is recognized as a pioneer of present-day social work and organized charity.

► **SUPPORT.** The National Catholic Community Service urges warm backing for the Oct.-Nov. fund-raising drive of the United Services Organization.

► **STEADY SELLER.** More than forty years ago the late Msgr. John F. Sullivan, of Providence, got out *The External of the Catholic Church*. This

work, many times reprinted, has been on all Catholic basic book lists ever since as a ready reference volume on Catholic customs and usages. A new edition, completely revised by Rev. John C. O'Leary, is now ready (Kendy. 403p. \$4.50).

► **MOTHER SETON AND THE WAR.** By an appropriate coincidence the beatification of Mother Elizabeth Seton may occur on the eve of the centennial commemorations of the Civil War. The Sisters of Charity, founded by her 150 years ago, achieved their first national recognition by their selfless ministrations to the sick and wounded of both North and South.

► **MEDICAL HONOR.** Mother Anna Marie Dengel, superior general of the Medical Mission Sisters, has been named an honorary fellow of the International College of Surgeons. The first woman to be so recognized, she founded her congregation, the Society of Catholic Medical Missionaries, as a pious society 34 years ago. Full canonical approval was granted this year by Pope John XXIII.

R.A.G.

# Editorials

## We Saw Khrushchev

TWO QUESTIONS—one easy to answer, the second as puzzling as it was a month ago—have now stood squarely before the mind of America for more than a fortnight. These were weeks we shall long remember—the weeks when we watched the goings and comings of Nikita S. Khrushchev, studied his eyes and his gestures, and pondered his volatile moods and his voluble speeches.

What sort of man is this visitor of ours? This was the less complex of the two questions. Physically, the Soviet Premier is an aging and thickening Mr. Clean. Dress him in tights, slip him through the ropes and under the lights in some downtown arena, and he could readily pass for one of those clowning, bullet-headed wrestlers we sometimes bear with on television. We soon perceived, however, that this was no simple Kremlin clown or naïve jester come to do a two-week stand in Washington, New York, Los Angeles and San Francisco. Watching him closely when the heat was on and the really embarrassing questions were pressed, one caught the dangerous jut of his jaw and the angry flash in his eye.

This is the man who said he will “bury” us. Obviously—as he explained over and over again until he himself claimed he was tired of saying so—he means it. This peasant, this *novus homo*, is a shrewd and calculating power politician. He is equipped with an agile mind, a quick tongue and a bulldozing capacity for earthy rhetoric. Whether he was insisting that he wanted to visit Disneyland or angrily rebuffing a question about the slaughter of the Hungarians with the shocking metaphor about the “rat caught in the throat,” we glimpsed in these outbursts the ominous vitality of the man and something of the meaning of the system that has bred him.

We have to some degree taken his measure. As we watch his giant TU-114 wing off again into the east, we realize that we have felt at first hand the impact of his indomitable faith in the system he represents. But we are still left to wonder why he came at all. No, not why he came. From his point of view, the answer to that one is obvious. He came because it was to his advantage to come; he came to make propaganda and to avoid substantive issues; he came to be recognized as the leader of a world power; he came to flaunt his rockets and his sputniks and his power to plant a Soviet pennant on the moon.

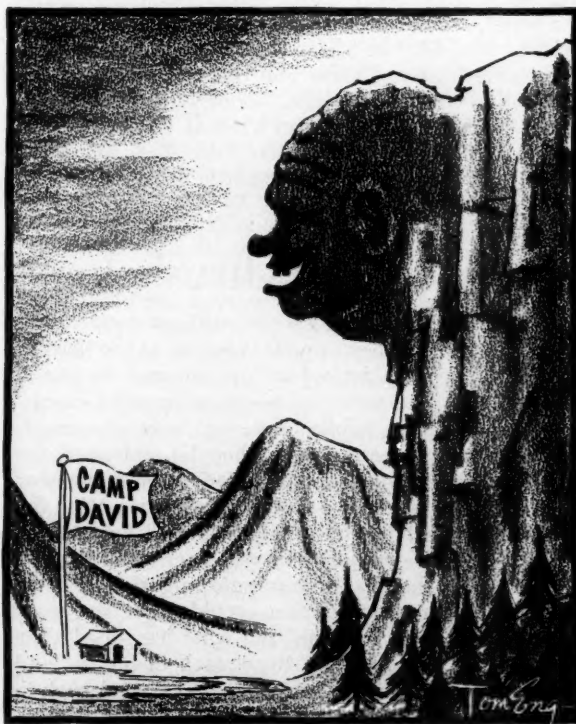
The really puzzling question, therefore, is not why he came, but why he was invited to come.

There is an answer. It was best formulated, we believe, on the very eve of the Khrushchev visit, by Rev. Robert I. Gannon, S.J. In a sermon he delivered in St. Patrick's Cathedral in New York, Fr. Gannon said that

President Eisenhower realizes what a cataclysmic thing a third World War would be.

There is no question in his mind of ultimate defeat. He is perfectly confident . . . that if the worst comes to the worst we shall win the next war, but he knows, as we do, that only a few of us will see the victory parade. Realizing all this, and convinced (as some thoughtful people are not) that an exchange of visits would at least buy time and at most create an atmosphere of sanity, the President is ready to humiliate himself for us tomorrow [the day of Khrushchev's arrival], and whether we agree or not with his reasoning, we owe him a debt of gratitude.

The “visit” is, of course, an exchange of visits. Mr. K. has gone home; later in the fall Mr. Eisenhower will follow him to Moscow. When it is all over, will anything have been gained? Let's hope we shall at least have learned there is no easy road to peace. If peace comes in our time, at best it will be precarious, and it will come high. If Khrushchev's visit has made us begin to reckon how much risk, work and sacrifice lie ahead of us, perhaps it was worth-while after all.



**The Old Man of the Mountain**

## A "Dead Rat"—in Whose Throat?

"THE question of Hungary," said Premier Khrushchev, when quizzed at the National Press Club on September 16, "has stuck in some people's throats as a dead rat. It is unpleasant and yet they cannot spit it out." The Hungarian people and their predicament do indeed remain fixed in the free world's thoughts, but the ugly metaphor—described by James Reston as "the most unforgettable and unforgivable image of our time"—is more aptly applied to the Soviet Union. Hungary was a bitter dose for the Kremlin and Mr. K. still cannot down it.

The issue which Moscow would like to forget and have us forget recurs these days at the UN General Assembly. Each year since 1956, the so-called Hungarian delegation to the United Nations has been permitted to sit in the General Assembly only in virtue of provisional recognition of its credentials. The world organization, whose resolutions the Red regime has brazenly defied, has been able to express at least this token disapproval of the puppets of Hungary and their record of illegality and violence.

Should the UN General Assembly go further this year? Should it take the bolder step of denying recognition altogether to the Budapest regime, which in the past twelve months has not shown the slightest desire to cooperate with the organization? An authoritative, if unofficial, report of events in Hungary up to August has brought out that the situation which aroused the concern of the free world and found expression in many resolutions has actually grown worse. The report, third in a series, is entitled *Hungary Under Soviet Rule III* and was issued by an editorial committee consisting of A. A. Berle Jr., Leo Cherne and Clare Boothe Luce, in cooperation with exile groups. (Copies may be had, incidentally, from the American Friends of the Captive Nations, 510 Madison Ave., New York 22, N. Y., at \$1 per copy. Reduced prices on quantity orders.)

## Khrushchev Before the UN

IF WE MAY USE the expression without irreverence, Premier Khrushchev came to America as the Marxist Prince of Peace. He desired nothing so much as to end the Cold War and usher in an era of peaceful coexistence. So far as his public utterances were concerned, his climactic moment arrived when he addressed the General Assembly of the United Nations on September 18. The stage was set for a stellar performance. With the delegates massed together and the world listening in via radio and television, there was even a lurking expectation that the Soviet impresario might make some bold conciliatory gesture that would force the wary West to "put up or shut up." But what happened? The old magician did no more than reach in his hat and fetch out a mummified rabbit that was buried back in the days of the League of Nations. The net effect of all the legerdemain, as one New York daily editorialized,

The committee declared, on the basis of its own investigation, that Soviet military intervention is unabated. It reported that a rigorous program of collectivization was inaugurated in January, with the familiar pattern of confiscation, coercion, blackmail and deceit. A new reign of judicial terror has begun as well. Since December, 1958 all political trials have not only been conducted in secret, but the mere fact of the trial and its outcome are never published. On the religious front, the oppression goes on. Bitterly hostile to the Church, the regime has enacted legislation whose object is to render Church officials mere pawns of the regime and instruments of the class war.

This last piece of legislation, applying equally to Catholics and Protestants, was promulgated in March and bears the mark of systematic intolerance of all free institutions. The decree asserts the Government's right to approve all church appointments. It also stipulates that, if a post, even a bishopric, remains vacant for more than three months, the regime will itself "take the necessary measures to assure the continuity of ecclesiastical administration and of the formation of the priests." This hypocrisy on the part of a regime which claims to believe in "separation of Church and State" is fully in character with its double-dealing in the United Nations.

The delegates at the United Nations should read this report with the seriousness it deserves. It should be read also by the rest of us as companion reading to newspaper accounts of Premier Khrushchev's visit to our country. The report calls to our attention that these fresh outbursts against human dignity in Hungary have occurred since the last General Assembly. In the face of such open contempt for its authority and prestige, does not the UN General Assembly owe it to itself to refuse at last to recognize the credentials of the bogus Hungarian representatives?

was "to produce a propaganda mountain and a disarmament mouse."

Let us turn back to AMERICA for December 10, 1927, in order to find a parallel to what is happening now. On November 30, 1927, under the auspices of the defunct League of Nations, the Preparatory Disarmament Conference convened. According to AMERICA, Soviet delegate Maxim Litvinov "offered a plan for complete abolition of military and naval armaments and all instruments of war." What was the reaction? "Informal expressions of opinion from many of the other delegates intimated that they considered it both utopian and impractical."

Now history repeats itself as Mr. Khrushchev cuts a new platter for a nostalgic tune. "The essence of our proposals," sang the Soviet crooner over the PA system at the United Nations, "is that over a period of four



years all states should effect complete disarmament and should no longer have any means of waging war." All the world's tensions will quickly be relaxed if we beat the swords into plowshares with vim, vigor and vitality. Russia is ready to lead the way in a phased timetable that will erase everything military, from the hydrogen bomb to West Point. A weaponless paradise is just around the corner and we can reach it over a highway paved with good intentions. . . . Of course, if the world is not yet prepared for Khrushchev's breathtaking plan, the Soviet Union is always ready for "appropriate partial steps of disarmament"—here the Soviet leader dusted off and displayed once more the shopworn wares he has been hawking since 1955.

Early judgments on Mr. Khrushchev's performance ranged from "superficially appealing" to "absolutely empty." His speech was ridiculed as "pie in the sky" and condemned as a "cynical play to the gallery." It is no marvel that the whole show was greeted by many statesmen, politicians and commentators with blasé indifference and even boredom; for it is fairly obvious

that the Soviet premier was not addressing himself to the hardheaded negotiators in the United Nations. He was shouting over their heads at the little people of the world, desperately hungry for peace and security. Yet for these starving millions, Mr. Khrushchev held out nothing better than a dish of deceptive platitudes and unrealistic propaganda.

The United Nations, perforce, will give serious consideration to Khrushchev's disarmament plan. But almost certainly, nothing will come of the discussions. Why? Because nowhere in his address did the Russian dictator hint at a rational stand on inspection and control. This issue has been the rock of contradiction on which all previous disarmament proposals have foundered. Mr. Khrushchev gave no hint that he has softened his stand on this point. If anything, he has hardened it. He wants no control system until complete disarmament is a fact; even then controls are to be regulated by a United Nations wherein he desires the veto to be extended beyond the Security Council to the General Assembly.

## Foreign Aid and the Dollar

ACCORDING to Edwin L. Dale Jr., writing in the *New York Times* for September 20, the Administration is worried over a conflict of sorts between two of its most cherished programs—its sound-money policy and the mutual-security program. The conflict arises because the main reason for the persistent deficit in the U. S. balance in international payments is the Government's huge outlays for our armed forces abroad and for aid to our allies. This deficit explains both the decline in U. S. gold stocks, which attracted so much attention earlier in the year, and the growth here of foreign dollar holdings. These holdings now amount to about \$21 billion, or slightly more than the value of our gold stocks. Although there is no reason to expect that foreigners will insist on exchanging their dollar assets for gold—in recent months they have been increasing their dollar holdings, with the result that the outflow of gold has dropped sharply—it is held by some that we cannot continue running a deficit in our international payments without endangering the dollar.

To appreciate the Government's problem, it should be noted, as the highly respected Edward M. Bernstein pointed out last spring, that from 1950 through 1958 the United States had a trade surplus. The excess of merchandise exports over imports was \$4.5 billion in 1956, \$6 billion in 1957 and \$3.2 billion in 1958. In all our transactions last year with foreign countries—except Government spending and private investment—the excess was \$5.2 billion. What upset our balance of international payments was a combination of large private investment abroad (\$2.9 billion in 1958) and Government outlays (\$8.4 billion). These more than nullified our trade surplus and our current account surplus and left us, so to speak, in the red.

Mr. Bernstein would solve the problem by cutting Government outlays in Western Europe, which added

up to \$3.4 billion last year. But to the Eisenhower Administration this is no solution at all. It is properly concerned at the moment with strengthening Nato, not with weakening it.

As for private investment abroad, nobody wants to crack down on it, although some Government officials would be happy if businessmen would shift a large part of their capital spending in Europe to underdeveloped countries. As of last spring, U. S. industry had almost \$60 billion invested abroad—nearly three times foreign holdings in this country—and earnings remitted here in 1958 came to nearly \$3 billion. Mr. Bernstein rightly points out that this investment is an indication of the strength of the dollar, not of its weakness, and that the returns on it help to balance our international payments.

The remaining possibility is an increase in our trade surplus, but this depends only partly on ourselves. Despite their economic recovery, some of our European friends continue to maintain barriers against American goods. Washington is currently striving to persuade them to lower or remove the barriers. Perhaps the proposal now being discussed in Administration circles to require foreign recipients of U. S. aid to spend all or most of it in this country, which would increase our exports, is part of this campaign. It assumes in the circumstances almost the character of a threat.

How anomalous all this seems when we recall that one of the main purposes of U. S. foreign economic policy since the war has been to replenish the depleted gold and dollar holdings of our friends. It is hard to believe that we have succeeded too well. Can it be that certain people in the Administration are exaggerating the danger to the dollar today? If so, by tying additional strings to foreign aid they are needlessly antagonizing our friends and providing our foes with a fresh source of propaganda.

# Ills of Our Time

Thurston N. Davis

**W** E AMERICANS, it seems, are very rich. Whether you or I or the neighbors down the street happen to have a tangible share in our national affluence; whether, in fact, we agree or disagree with J. K. Galbraith's definition of the term in *The Affluent Society*, we are nevertheless an immensely wealthy and dynamically on-going people, mighty in resources, strong in productive capacity, unlimited in consumer demand—yes, and richly endowed, too, with all the frustrations and inadequacies that always hump the backs of the wealthy and the powerful and make the job of getting them through the eye of a needle such a tight squeak.

Economically, we are well out of the recession. In her syndicated column on July 7, Sylvia Porter did a midyear round-up of opinion among the economists and concluded:

Business is in a boom—not just a recovery, not just an advance—but a cycle of real prosperity. What's more, rarely has confidence in the boom's staying power in oncoming months been so high among so many experts. As we move into the second half of the year and the last days of the decade of the 1950's, the power of the American economy is extraordinary and the American confidence in that power even more so.

In this rich land, destined—if we are not destroyed by nuclear war—to grow richer and still richer, Catholic social thinkers scan the sky and ask what is left to dare and do along the wide horizons of the apostolate of social action. We have been both diligent and successful in our efforts to confront and resolve some of the central issues of our economic life and of what we have for a long time conceived to be our social order. Labor and its fight for recognition and justice; farm prices and the stability of the rural family; immigration, migrant workers and refugees; foreign aid and trade; unemployment benefits, minimum wages and adequate housing for the poor—all these vital organs of our corporate social life have had the constant attention of able social-action practitioners, who for more than thirty years have skillfully tapped the patient's chest, checked his pressure and prescribed suitable remedies from Leo XIII, Pius XI or Msgr. John Ryan.

Treated so diligently, the sick man sat up, got out of bed, went back to work, and there developed at

least two dozen other infections for which we have as yet failed to develop remedies. The casebooks of Catholic social action, detailed and thorough though they are, do not tell us how to prescribe for these new, subtler ailments. Even as we sit by its bedside and fumble through our encyclicals, a wild conflagration of symptoms and disturbances spreads through the body of contemporary society.

This may be metaphor, but it is not mere rhetoric. In the fall of 1958 Sam Lubell made an effort to take the pulse of the nation. Afterwards he wrote:

One finds a deep uneasiness. This uneasiness has a curious quality. It is not fretting over something that has already happened. Mainly, it reflects an anxiety over impending disaster, a sense that as a nation we are beset by problems which are slipping beyond our control.

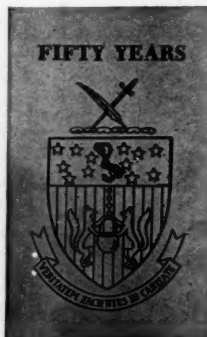
Speaking as an editor who watches his mail day by day for signs that discussion of this problem may be getting started, I venture the opinion that Catholic social action, by unduly restricting its area of concern, has failed to face the full reality of our contemporary trouble. True, my conception of social action is somewhat broad and perhaps

unduly ambitious; it is one that spans a much wider terrain than that of the socio-economic in its usual sense.

However, let's give ourselves our due. In this narrower social and economic sphere we have been diligent and somewhat effective. We have been doing a fairly good job at the old *quantitative* problems of an age of scarcity. But we are not doing so well in the new *qualitative* dimension of today's social needs. In fact, we seem at times hardly to recognize that such a dimension exists and clamors for attention.

American affluence cuts in several directions. Our Gross National Product, our production lines, our supermarkets, our skyrocketing credit plans, the national budget, our standard of living, together with all our fringe benefits, take-home pay, retirement plans and social-security provisions, mirror but one aspect of our affluence. But there are other ways as well in which we have grown rich. Victor C. Ferkiss (*Social Order*, Sept., 1958) hints at the complexity of the problem of national wealth when he says that

to solve our problems it is not enough to increase our Gross National Product year after year, since the GNP includes not only food, houses, schools and hospitals, but hot rods and switch-blade knives



FR. DAVIS, S.J., is AMERICA's Editor-in-Chief.

as well. We need to recognize that the issue today is not one of gross production or even of equitable distribution, but of what we, as individuals and as a nation, ought to do with our capacity to produce and consume.

Only last month, in his privately circulated "Memorandum," *The Shape of National Politics to Come*, Arthur Schlesinger Jr. said we live in an age when we can afford, "in our central emphasis, [to] move on from the quantitative problems to the more elusive and complicated task of fighting for individual dignity, identity and fulfillment in a mass society." "The issues of this new period," he continues, "will not be such questions as whether trade unions should exist, whether business should be regulated, whether government should accept responsibility for full employment. The new issues will be rather those which make the difference between defeat and opportunity, between frustration and fulfillment, in the everyday lives of average persons. These issues will deal with the *quality* of civilization to which our nation aspires in an age of ever-increasing abundance and leisure."

#### PROBLEMS WE HAVE NOT FACED

Recently, for a meeting of the editorial board at AMERICA, I jotted down headings to denote some of these issues that have up till now been neglected outposts on the far frontiers of the Catholic press. If editors tend to neglect such sociological, cultural and spiritual components of contemporary American and Western life as the "beat" generation, credit cards, "togetherness," the uses of leisure, "sick" jokes, the Organization Man, the sameness of 10,000 suburbias, our national love affair with television, the rising incidence of mental illness, our aging population and its problems, the growing toll of alcoholism and the decline of home life and parental authority, then perhaps the apostles of social action among us are also failing to worry enough about them.

Working wives and mothers, it seems to me, aren't getting the attention they deserve in the pattern of social concern for our homes and our future national stability. Neither is advertising and its stultifying effect on our lives. Are we sufficiently bothered by the alleged mechanization and depersonalization of life, especially in our big cities? How much positive thinking and writing have we done about sex, momism, homosexuality and the shaken role of father as head of the American family? The problems and the plight of our schools and colleges, public and private, impinge sharply on social action; yet here there are at least a hundred questions that we solve with clichés, if we face them at all.

How has our age been affected by the decline of discipline, of respect for a genuine elite, for form, for style; by the downgrading of the classical languages and the dilution of the traditional intellectual disciplines? Incidentally, what has become of humor and satire? Indeed, we take ourselves and our programs with such dead-pan seriousness. Yet, with all our straightfacedness, how do we explain our national blindness to the

tragic sense of life, perennial companion to the spirit of comedy? I haven't the slightest idea what the Social Action Department of the National Catholic Welfare Conference can or ought to do about inculcating an American awareness of the tragic-comic dimensions of our human situation, but the question is anything but irrelevant.

Our growing conformism of mind and manners; our needless intergroup conflicts; recent crusading campaigns to challenge and subvert the meaning and sanctity of human life; the new thralldom of science over the imagination; the extreme mobility of American life; our fascination with power and technology; the automobile and that whole world of gadgets and accessories; our private wealth and our public shabbiness; juvenile crime and juvenile sex mores; the rise of automation and the decline of conversation—these few random samples and dozens of assorted issues like them are problems with which we should be wrestling with as much energy and determination as we now devote to right-to-work laws, the Consumer Price Index and the fine print in Taft-Hartley. *Haec facienda, ea non omitenda.*

An editor of an opinion journal must certainly keep an eye on all these problems. But what about the apostles of social action? Do these and other questions like them fall within the scope of the alert contemporary social conscience? Of course they do. They, too, are products of our abundance—all the doubts, anxieties, tensions, confusions, defilements, vulgarities and impairments of hope, faith and charity that go along with being a nation of prosperous, well-fed, fun-loving Toms—too ready, as Adlai Stevenson recently put it, to confound the free with the free-and-easy.



Arthur Schlesinger looks at today's society and names it "the self-estranged social order." One senses, he writes, "a spreading anxiety and frustra-

tion in our society; a confused, inchoate feeling that things aren't going right. . . ." We are sick, he says, of Wilson's law (What is good for General Motors is good for the country), whether that law is appealed to by labor, business or the farm bloc: "I believe that millions already dimly feel that the road to national salvation no longer lies in pushing their own claims to the uttermost."

It would be a libel against Catholic social action to say that it has ever settled for purely *quantitative* social objectives; that it consciously exaggerated private interests and neglected the common weal; that in its efforts to better the lot of the poor it forgot the overarching demands of the public interest and itself came to terms with Wilson's law. But it would do us no harm to examine our consciences and ask whether



Mr. Schlesinger is talking about us when he says: "Many liberals have objected less to the principle of Wilson's law than to his choice of beneficiary."

#### A CALL FOR LEADERS WITH VISION

It is indubitably and forever to our credit that when they were most needed, there were Catholics who were eager and able to stand up and be counted on the side of organized labor. Strong, intelligent and imaginative leadership in this and allied fields has never been wanting; moreover, it assuredly isn't lacking now. In fact, if Dr. Gallup and his men went out today to quiz the American public as to what the popular conception of Catholic social action is, most knowledgeable Americans would point to the work of the U. S. "labor priests." These men held up the unsteady arm of the immigrant and of his son and grandson for almost a century. And when the immigrant's great-grandson moved to a split-level ranch-house in Westchester, Oak Park or Burlingame, and subscribed to *Home and Garden* and *U. S. News and World Report*, the labor priests were still at their old posts to remind him of his origins.

There is no doubt we are known for our labor-mindedness. In *The Status Seekers*, Vance Packard writes:

Catholics have a higher percentage of people in the trade unions than any other religious body. Catholic journals follow the events at major trade-union conventions with close interest.

And all that is as it should be. But Catholic social action needs to recognize that there is so much more besides—that today there are all those vaguely defined and intermeshing cultural and spiritual problems that weave together into the wall-to-wall expanse of the social ground on which our affluent society lives and grows. We must now begin to take seriously into account *all* the elements of the syndrome that distinguishes our social sickness.

It would be relatively simple if we could say that this failure of recognition was the limit of our shortcomings and the widest dimension of today's challenge. I am forced to add that we aren't producing the diversified leaders we need for the many fresh tasks that lie ahead. We haven't done so even in the limited fields in which we are strongest. With all our involvement in the day-to-day work of the labor apostolate, we have thus far failed to see to the training of a corps of professional career men for strategic posts in top labor agencies. We defaulted here because we had failed a step farther back. We never succeeded in enlisting the needed cooperation of the Catholic academic world—I mean the cooperation of our universities—in helping to prepare them. Why, incidentally, when you come to think of it, with all the hustle and bustle of the labor wing of social action, are there so few monographs, books and learned articles on labor and labor questions by Catholic social actionists?

We hear so much about the "labor priests." What about the "labor laity"? What about the role of the laity in general in the whole enterprise of social action? Many of them, of course, are extraordinary per-

sons—competent, professional lay leaders, both men and women, who have worked far beyond the call of even their exquisitely developed sense of duty. But why are there not hundreds and thousands more? Is this just one more instance of a general failure to draw on the immense potential of the American Catholic laity? Never in the Church's history has there been so generous, competent and well-educated a laity as we have known here in the United States in this past generation. Surely, as their numbers go on swelling in coming years, we must not compound this failure by failing to find the proper roles for them to play in the future.

Let me conclude on a more positive note. For several years now, we American Catholics have been engaged in a loud, public and for the most part healthy bout of self-criticism. This manner of conducting ourselves in public is not to everyone's liking. In fact, as the ball has been passed in a sequence of fast plays from Ellis to Weigel to Cavanaugh to O'Dea, some have complained that the game has gotten completely out of hand and that the referees ought to stop it.

We might reflect, however, that self-criticism isn't such a bad thing after all. Generally it is a sign of health and a normal accompaniment to growth and increasing maturity. A society that has "had" it, one bogged down in complacency and cynicism, doesn't trouble to criticize itself or its institutions. A young and zestful society, on the other hand, can't resist self-criticism and self-analysis. Such a society is the American Catholic community of today. Beset by unsolved problems, yet emboldened by its confidence in God's dominion over human history, it confronts today's and tomorrow's gigantic challenges with solid hope and with realistic assurance. The apostles of social action, those who have done so much to give the American Catholic community its present character, assuredly face their own problems and challenges in the same mood and with the same positive viewpoint.

#### Without Desire

I have for company myself alone

Except a log-fire's friendliness tonight.

And yet what honey-gold of pure delight:

All wants and worries of the day have flown  
Long since like clamorous birds to roost. The moan

Of importunity to read and write

Has vanished with the wind's unresting flight,  
And stillness has a music of its own,  
In keeping with the daffodils outside

That, yet in sheath, are folded from desire,  
And through the darkness without taking thought  
Are sure of spring and inly glorified.

So dream I here content with self and fire

And with the Mind who made them out of naught.

GEOFFREY JOHNSON

America • OCTOBER 3, 1959

# Christianity and Indian Tradition

Jerome D'Souza

THE COLUMBIA UNIVERSITY PRESS has recently published a notable volume entitled *Sources of Indian Tradition*, one of the three volumes intended to serve as an introduction to Oriental civilizations in the series, *Records of Civilization*. The basically religious character of Indian civilization has made this volume, to a great extent, a collection of texts from the sacred and religious books of the principal religions of India—Brahmanism, Buddhism, Jainism, modern Hinduism, Sikhism and Islam. The texts have been carefully chosen by competent scholars, both Indian and non-Indian. There is a general introduction to each chapter and briefer introductory notes before each group of excerpts.

## ROLE OF CHRISTIANITY

In such a varied collection of texts it is impossible that there should not be references to Christianity, especially in the sections devoted to the modern period. But it hardly appears in the role of a positive source of Indian tradition. Rather its negative role as a challenge to Hinduism and consequently as instrumental in the reform and revival of Hinduism is brought out. From Ram Mohun Roy there is a spirited declaration of the adequacy of Hinduism in answer to the attacks of the missionaries of his days. From the grave and dignified Debendranath Tagore there is a pointed passage illustrating his opposition to conversion to Christianity and the efforts he took to prevent it. Even from those more openly Christian in their ideas and outlook, like Kesgub Chandra Sen and Upadhyaya Brahmabandhav, the passages selected indicate their ardor for "Indianizing" Christianity in various ways rather than their belief in Christianizing India. They dwell on what India can give to Christianity, not on what she can receive from Christianity.

All this leaves the impartial reader who has some knowledge of the history of Christianity in India and a fairly comprehensive view of the evolution of religious ideas in that country, uneasy and dissatisfied. The role of Christianity in India has not been simply or even predominantly negative. Christian contacts with India date very probably from apostolic times; there have been Christian communities in various parts of India from those early days. The peculiarly syncretic form of the religious genius of India, the capacity of the Indian mind to accept a doctrine from almost any source, and

within a single generation so to express it in her own language and terminology as to throw a complete veil over the source—a characteristic which Professor de la Vallée Poussin noted several years ago—make it hard for the scholar and the historian to identify with absolute certainty many Christian sources of Indian tradition. Thus it will not be easy to tell the editors of this volume that this or that text should have been included among Christian sources in order to make their compilation truly comprehensive. But I shall state the case for such a section as briefly as possible, and shall even venture on a few concrete suggestions regarding texts.

It is now widely admitted that the Christian communities in Malabar and in Mylapore, which are known to have been there from the third century onwards, were really established by the Apostle St. Thomas. Even so careful a historian as Vincent Smith was inclined toward that conclusion. Referring to the two traditional versions of the death of St. Thomas, one placing it in Mylapore, India, and the other in Parthia, he says: "My personal impression formed after much examination of the evidence is that the story of the martyrdom in Southern India is the better supported of the two versions of the saint's death." Dr. P. J. Thomas sums up the arguments in favor of the actual evangelization of India by St. Thomas in this way: there have been Christian communities in India from the earliest times and there is among them a constant tradition of the death of St. Thomas near Madras. This is confirmed by the uniform testimony of the early Syrian Fathers that St. Thomas was martyred in India. If indeed St. Thomas came to India, he could not have failed to come to Malabar, where foreign ships touched habitually when they sailed to India. Moreover, in Malabar there is an ancient Christian community which claims to have been founded by St. Thomas. "Considering the cumulative weight of all these different lines of evidence it would seem that the mission of St. Thomas in South India is as satisfactorily proved as the great majority of events in India's ancient history."

## TIRUVALLUVAR

Apart from Malabar, two other places in South India had Christian communities from early times: Mylapore near Madras, already mentioned, and Kalyan on the West Coast (either a town near Bombay, or more probably near Mangalore). Now it is remarkable that the Hindu religious thinkers and poets who show the greatest affinity to Christianity were born and raised in, or had ready contact with, these Christian surround-

FR. D'SOUZA, S.J., *Indian patriot and frequent delegate to past General Assemblies of the United Nations, now holds a responsible post of his Order in Rome.*

ings. Let me first say a few words about the *Kural* of Tiruvalluvar, one of the favorite classics of the Tamil people. The dates of Tiruvalluvar's birth and death have not been fixed with certainty and have been variously placed between the third and the ninth centuries. The *Kural* is a didactic poem of about 1,500 couplets, describing what we may call "the whole duty of man." The treatment of this classic by the editors of the book before us does not seem to me to be satisfactory. Tiruvalluvar is dismissed as one who did no more than paraphrase the Sanscrit of Kautilya's *Arthshastra*. But in reality there is a dignity and moral elevation, and for the greater part a purity of moral teaching in the *Kural* which are not to be found in Kautilya. The *Kural* has been the noble moral guide of the Tamil people for 1,500 years. Its ethical teaching has attracted the attention of Christian scholars. Fr. Joseph Beschi translated the couplets into Latin, and Rev. G. U. Pope, one of the greatest of modern English scholars of Tamil, brought out a famous edition in English couplets which has gained for *The Sacred Kural* a great vogue. Vincent Smith's judgment on Tiruvalluvar is notable. "He taught ethical doctrine of singular purity and beauty which cannot, so far as I know, be equalled in the Sanscrit literature of the North."

#### BHAKTI

A far more interesting development is that of the school of Bhakti in India, in reaction against the monistic school of Sanakara which teaches the total identification of the Absolute with the human soul. Already in the earliest era of Hinduism, in the *Bhagavad Gita*, the favorite religious scripture of modern India, there were germs of the doctrine of Bhakti. This first chapter of the *Kural* is a most moving expression of devotion to God. Bhakti teaches that salvation or deliverance from the chain of birth and rebirth can be gained by devotion to a personal Lord, Vishnu, who out of love for man appears in an incarnate form whenever men have need of him. Rama and Krishna are the best known of these incarnations; their grace is more powerful in obtaining salvation than ritual worship or ascetic practices.

The primitive Bhakti of the *Gita* remained comparatively sterile until it sprang into new and abundant life in the Vaishnava movement initiated by Ramanuja and Madhva in South India. Chaitanya and Ramananda introduced it in Bengal; Namdev and Tukaram in Maharashtra. Between the 11th and the 16th centuries it inspired a very rich devotional literature in the different original languages wherein the worship of an incarnate God, Krishna or Rama, is preached, and it contains features which are so manifestly Christian that it is difficult to explain them as mere coincidences. Rama is described as retaining his human personality after his ascent into heaven. Krishna is described as washing the feet of his disciples. There are legends of Madhva and other "Bhaktas" walking over the sea; of the cutting off of arms and plucking out of eyes that have offended, of turning the other cheek when smitten on one. All these resemblances taken together are striking. The

probability of their Christian source becomes a certainty when we learn that the original initiators of the Bhakti movement, Ramanuja and Madhva, were born and brought up in places where there were communities of Christians. Ramanuja certainly lived near the Christian colony of Mylapore. At Kalyana on the West Coast, two miles to the north of Udipi where Madhva was born and taught and where he founded a great monastery that still exists, there was a Christian Bishopric as early as the sixth century. Sir George Grierson, whose knowledge of the languages and religious history of India was unrivaled, passed this memorable judgment on the Bhakti movement:

Although the conceptions of the Fatherhood of God and of Bhakti were indigenous to India, they received an immense impetus owing to the beliefs of Christian communities reacting upon the medieval Bhagavata reformers of the South. With this heaven their teaching swept over Hindustan bringing balm and healing to a nation gasping in its death throes amid the horrors of alien invasion. It is not overstating the case to say that in this reformation India rediscovered faith and love; and the fact of this discovery accounts for the passionate enthusiasm of the contemporary religious writings. In them we behold the profoundest depths of the human heart laid bare with a simplicity and freedom from self-consciousness unsurpassed in any literature with which the writer is acquainted.

If we take into consideration all these converging facts; if in addition we remember how frequently the New Testament is read and quoted by modern educated Hindus; if we remember above all the place it held in the affections of Mahatma Gandhi and the part it played in developing his doctrine of non-violence, it should not appear farfetched for us to consider the Sermon on the Mount as one of the sources of Indian tradition.

#### CHRISTIAN LITERATURE

Apart from the question of the indebtedness of Hindu thinkers to Christian sources of inspiration, there is the literature of the fairly large Christian community in India, now numbering nearly ten millions. A volume in which Jainism, Buddhism and Sikhism receive such generous space even though their actual adherents probably number in each case less than the Christians, could in all fairness have consecrated a few pages to the literature of the Christians. In the first place, the hymns and devotional writings which have sustained and formed the many generations of Christians in Malabar, Konkan and Tamilnad would have offered a wide field for selection. Secondly, there are two or three works of outstanding interest which are known to a wider public. There is the celebrated *Apology* of Fr. Robert de Nobili, the founder of the Madura mission, in which his bold policy of "adaptation," of preaching the Gospel in language and symbols traditional in Indian civilization and religion, is triumphantly defended. De Nobili's movement marked an epoch in the history of missionary effort in India and is a classic in the literature of missiology.



There are, moreover, two classics in Indian languages which are part of the general treasury of Indian literature. The *Purana* of Fr. Thomas Stephens, an Englishman of the Elizabethan Age, is a presentation of the Gospel story in Marathi verse, which is recognized as a classic of that language, admired by Hindus and Christians alike. There are also the remarkable works of Fr. Joseph Beschi. His stories and satires are the first specimens of prose in Tamil, and his great epic on St. Joseph, the *Tembavani*, is one of the gems of Tamil literature. To these may be added modern poems in English by Christian poets like Michael Madhusudan Dutt, Toru Dutt, Joseph Saldanha and Narayan Vaman Tilak.

I think I have said enough to convince my readers

that there is a strong case for the inclusion of a section on "Christian Sources of Indian Tradition" in a future edition of the excellent volume which has given rise to these reflections. Christianity is, and has been for centuries, at home in India, a recognizable strand in the varied fabric of Indian life and culture. There are two very well-known shrines of Our Lady in India, among many of lesser renown—that of Bandra in Bombay, and that of Vellangany on the East Coast, not far from Negapatam. Of the thousands of visitors and pilgrims who frequent these shrines, the majority are Hindus, Parsees and Muslims. Here is a symbol of the degree to which Christian beliefs and practices have entered into the religious consciousness of the people of India and have thus become part of the "Indian Tradition."

## Something More Than a Lecture

*Willard F. Jabusch*

THE PRESIDENT of the Newman Club told me I could talk on any subject I wished. "Evolution and the Book of Genesis" sounded like a topic to catch the attention of a group of students in a secular teachers' college. Apparently I was right. The grammar school basement of a South Side parish, where the club met, was crowded with fellows and girls.

"Not exactly the best place for a meeting," the young president apologized, as he greeted me at the basement steps. But the room was at least warm and bright. All the available folding chairs were filled and there were even students standing at the back of the hall. I was frankly pleased. They seemed ready for anything.

Here, I thought, is an eager audience. Most of them would be teachers themselves in a few short years. The majority were, of course, Catholics. But, the president informed me, there were also a few interested Protestants and Jews. Almost all had been exposed in their college to the usual courses in biology and instructors of various shades of belief and disbelief. They waited there, eager for the truth of the Catholic religion.

### STERILITY OF MERE TALK

I spoke of God and His creation, of the Bible and revelation and then of science and the theories of evolution. Some took notes; all were alert and attentive. I finished the talk with a vigorous quotation from Pope Leo, and then the questions came: What about Darwin? Direct creation of the soul? The six days of creation? Their questions showed they had been thinking. It seemed that the topic was a vital one for them.

FR. JABUSCH, a parish priest in Chicago, here points out youth's desire for a living faith.

It was not until I was making my way through the crowd toward the door that I was made to suspect that the theory of evolution was not a major concern for my listeners. Three tall seniors in zipper jackets closed in on me. They were polite and intense. "Father, your talk was swell, but we'd like to ask you a few things." We were joined by a few of their friends who also had a few things to ask—things which had little or no connection with evolution. We moved on to the home of one of the fellows who lived in the neighborhood and took over the living room. Someone found cokes in the icebox, and they settled down "to ask a few things."

"You know, Father, I never really had a chance to talk to a priest before, except in the confessional."

"That goes for me too, and I went to a Catholic high school."

"So far as I know," said one fellow in a ski sweater, "we never had a priest inside of our house." The gulf between priest and layman, between church and home, between college classroom and rectory parlor—all this bothered them.

Their reaction to "Evolution and the Book of Genesis"? It may have been appreciated by a few of the girls who had gone to Mercy High, but for those from public high schools and most Catholic high school graduates it had limited meaning.

"Father, you were talking about the Book of Genesis, and most of us don't know what the Book of Genesis is."

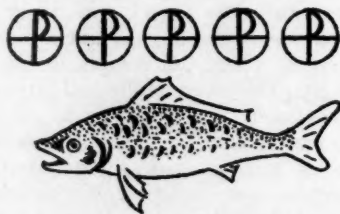
"See this fraternity badge?" said one, and he pointed to the emblem on his jacket. "I was afraid to join when I saw this Bible on the crest. I thought it must be Protestant!"

The questions came in a torrent now. Sacred Scripture, the Mass, the sacrament of penance, the Church and social and racial justice, matrimony and divorce—these were all vital problems for them.

Where was the self-satisfied and complacent college student pictured in the magazine surveys, interested only in an early marriage, a job with a large corporation and economic security? Perhaps by the age of 26 or 27 the great desire is for the split-level home in the suburbs, the "good life" of casual conformity around the backyard barbecue pit, but at the age of 21 or 22 the search is very much for truth and goodness and beauty—for God. Mediocrity is still a dirty word.

These young men and women may be uninvolved, without a "cause" to fight for, but they are neither disinterested nor smug. And if there is a lack of true commitment and real direction in their lives, they strongly sense it.

Does the blame really rest with the older Catholic, the priest or layman in his thirties or forties? Does he lament a waning of enthusiasm among the collegiate crowd, but never bother to present them with the challenge of the Christian life which probably has been so fruitful in his own spiritual development? How many priests are there today in America or on the missions, how many lay leaders in labor and race relations, in journalism or education or government, who



first felt the urgency of their faith after a talk by the Baroness de Hueck or Dorothy Day? How many had a chance to mature and learn generosity while painting the walls at Friendship House or passing out soup with the Peter Maurin House workers down on Skid Row?

Every week the boys and girls from Wheaton College, a sectarian school near Chicago, come into our parish with their station wagons to pick up the children in the huge low-income housing projects and take them to Bible school. They visit the homes of our poor Negro, Puerto Rican and Mexican families, making friends with the parents. Every week 70 students from the Moody Bible Institute come down to help the young (23-year-old) pastor at the Youth Mission across from the giant Stateway Gardens Public Housing Project. They form classes, lead the games, the singing and Bible reading and make a special effort to gain the confidence of the teen-age gangs. This summer Holy Trinity Episcopal Parish will continue its work among the people of the slums with four college boys and two girls on the staff to assist its dynamic rector. They will take the census in the tenements, and they will invite people to the Episcopalian instruction classes.

It would seem that our Protestant neighbors still know how to channel the apostolic enthusiasm of their youth. Must the idealism of our Catholic students fade and become sterile because we never let them taste the happiness of performing the spiritual and corporal works of mercy? They want to hear more than abstract lectures on theology or fervorinos on pious practices. They want to hear the call to spend themselves in Christian service, on Saturdays and Sundays, after classes or during vacation, knocking on doors for a census, repairing a poor and dilapidated house of God or just talking to people of Christ and giving them a warm invitation to His Church (and the time and place of the next instruction class).

#### NEEDED: A CAUSE TO DIE FOR

The children of the poor have almost no opportunities for organized games. They are starved for attention and love. Almost 70 per cent of the pupils in our school are from broken homes. Hundreds of children without the direction of their fathers! Where are our rugged college athletes who are ready to sacrifice some of the "big money" they can make during the summer in order to organize soft ball and a track meet, and—what is more important—to present to these boys living examples of manly Christian virtue?

Are there some young men ready to harden their muscles digging the foundation for a mission chapel in the South or West? Are there some cheerful coeds to teach catechism to the public school children in those many places without teaching sisters?

But all this—and the many other possibilities which anyone in a mission situation would quickly mention—requires self-sacrifice, perseverance and love. The student nailing shingles on the roof of a country church in the August heat or sweating up an apartment-house stairs with a batch of census cards soon learns that the apostolate is not for "lightweights" or faddists but demands real men who know how to work. And the girl who gives part of her free time sharing her faith with other peoples' restless children will grow, of necessity, in appreciation of that faith and in dedicated love for others. Both are building virtues for adult living. The apostolate, as always, is giving them more than they could ever give the apostolate. They suddenly discover that they are the Church, that the responsibilities and problems of the Church belong to them.

Questions about evolution and Sacred Scripture, philosophy and theology, must still be answered, courses presented, talks given to the Newman Clubs. But it is not enough; students still need more than study. They must be involved in some of the simple daily work of the Church. They must find Christ in the Puerto Rican children in a crowded kitchenette, in the lonely old lady in the nursing home and in the migrant worker. They must bring Christ to the confused boy confined in the juvenile home, to the mountain folk of our Southern highlands, to the ignorant and abandoned of our giant cities. They must not be left unaware of this chance to give themselves to Christ in His Church and to learn to love Him there.

# Meeting of the Board

## They'll Write If They're Urged

WHERE THERE is wide and rich reading in a disciplined atmosphere distinguished by the expectancy that students with reasonable ability are going to write, there will be writers.

First of all, he who would write must read and have read widely. Words are basically symbols of ideas and books are bridges of thought linking mind to mind. Ideas are self-diffusive: they almost compel utterance. Ideas attract and illuminate one another. Ideas

The master-ideas of the post-Renaissance are then part of the equipment of the modern writer. In their formation Catholic writers should meet Homer, Cicero, Dante and Aquinas. They ought also to meet Descartes, Newton, Locke, Hegel, Marx, Darwin, Kant, Nietzsche, Bentham, William James and John Dewey. Without some introduction to these and other makers of the modern mind a writer writes with gaps on his keyboard. Not knowing the recent past

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As a follow-up to "Why So Few Catholic Writers?" (7/11/59) and "Legions of Mute, Inglorious Miltons?" (9/5/59), three of America's editors discuss the environment necessary to produce good writers.

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strengthen and ennoble personality. The temporal and eternal dimensions of Catholicism provide an initial advantage to the would-be Catholic writer. He must take care, however, not to exclude from his purview the goods of intellect, no matter where they lie. Exclusion here is a denial of catholicity and Catholicity.

Sometimes it happens that the post-Renaissance centuries are slighted in Catholic schools. Catholics appear to have a natural affinity for antiquity and the Middle Ages. In them we feel at home. The philosophies, the law, the institutions, the art and culture, even the language of these periods are familiar to us, because they have deeply influenced and, in turn, have been influenced by the Catholic faith. This predilection is entirely appropriate, provided that in indulging it one is not set against times less Catholic. Truth, goodness and beauty, let it be remembered, are not affected by the accident of time.

It should be obvious to everyone that the world nearing the 21st century is farther away from antiquity and the Middle Ages than from the 17th, 18th and 19th centuries. Ignorance or superficial knowledge of these eras can hamper the dialog that must go on continuously in our pluralistic society. Assuredly, Catholics do not wish to take refuge aboard some sort of ark, leaving the rest of mankind to the flood.

he is hard put to account for the unfolding future. He cannot come to grips with the various forms of scientism, liberalism, agnosticism, Philistinism, monism and humanism that have revolutionized Western civilization. Unable to distinguish, he can only reject and condemn. Catholic writers will multiply

## Wedding Form to Matter

IN THESE days a lament over the "shortage" of Catholic writers may seem unjustified. Catholic publishing houses are prospering and multiplying. Secular publishers are adding Catholic departments. The Catholic Periodical Index, a unique institution in world-wide Catholicism, by its very existence indicates the activity of many pens in the Catholic press. I might adduce the supporting testimony of John Geoghegan, vice president of Coward-McCann. In San Francisco recently on a search for talent, he told John A. O'Connor of the archdiocesan *Monitor*: 1) More Catholics are writing and reading today than ever before, and 2) publishers are justified (perhaps thanks to Thomas Merton) in publishing "Catholic" books for the general market.

I am inclined to believe that all this talk about the lack of Catholic writers does not mirror a real problem. It is

when more of our schools—including seminaries and scholasticates—find a way to put their students more fully in the mainstream of contemporary civilization.

Secondly, our students should not merely be encouraged to write, but must be made to feel that they are *expected* to write. Communication is, after all, a primary objective of education, so that in this matter every student can and should be obliged to achieve a certain standard of accomplishment.

The school is mainly responsible for sustaining the atmosphere of expectancy in which artistic and scholarly writing talent becomes conscious of itself. Even a junior high school can aim at this goal and can provide, moreover, simple opportunities for students to publish what they write.

However, since vigor of imagination and facility with words can easily luxuriate, it is important from the beginning to accustom youthful writers to the discipline of the trade: careful organization of ideas, precision in thought, economy in words, exactness in phrasing and elegance in expression. This is part of the atmosphere of expectancy. Catholic writers will increase when more of our schools come to expect more of our students to write and publish.

NEIL G. McCLUSKEY

rather the expression of a healthy discontent excited by a new vision.

Probably each person has his own idea of what sort of Catholic writer is most needed today. For some, the long-sought ideal of the "Catholic novel" remains paramount. Yet, it is not fiction but non-fiction which constitutes the lion's share of publishing today. This suggests that the future writer's scope of ambition has perhaps been unnecessarily limited by emphasis on creative writing. Others extend the area of Catholic writing to include scholarly papers published in technical professional journals. Perhaps arbitrarily, I would exclude such scholarly productions from the field of the question here raised. These reports on research are rather a gauge of professional work and a means of submitting one's achievements to the judgment of one's peers. True scholarship, with rare exception, must be "pub-



lished," and so become part of the record of scientific progress. But very little of this kind of production can properly be described as "Catholic writing."

To me, the Catholic writer we seek today is one who expresses a commanding message, in a commanding way, to the general reading public. Such a one combines high thought with appealing style. I believe that in this country not enough attention has been paid to the importance of both these aspects of communication. We have good Catholic thinkers in our colleges and universities but they have apparently not been trained to clothe their ideas in language comprehensible, as well as interesting, to those who live outside the Catholic cultural tradition. On the other hand, many naturally gifted Catholics who write have never been trained to write in function of their religious philosophy. The writer who blends both factors in due proportions is rare indeed. Sometimes one has the impression that, among thinkers, there is a disdainful disregard for expression; while, among writers, there is an equal underestimation of the importance of content. But truth will not make its way without style and the beauty of good writing falls desperately short of its potential if it is not harnessed to ideas. To the Greeks, the Logos meant both idea and symbol. Somehow or other our age seems to have divorced the two concepts.

I would trace this parting of idea from form to a serious gap in Catholic educational formation. What happens in our schools that so much undoubted talent never blossoms into maturity? Every teacher in a high-school English class quickly becomes aware of one or two students with unusual talent in expression. Their flow of language has a spontaneity about it that points to natural instinct. Reading at home—perhaps under the influence of parental example and inspiration, perhaps in spite of it—produces immediate and tangible results in manifesting a born writer. Normally, this talent will *necessarily* develop. Or so we fondly imagine. Sad to say, something intervenes to halt forever the anticipated growth.

Is it possible that these failures to develop are due to the fact that, at the right moment, these gifted young writers are not shunted from stress on form to stress on content? A good writer in

the finest sense is not merely a spinner of phrases or an artist at drawing pictures. A really good writer can marshal his thoughts as well. The influential writer of today has something to say. He does not simply say old things in a new way.

Many observers feel that the mortality is so high among would-be young writers in college because they cannot bring themselves to submit to the stern discipline of writing. This rigorous apprenticeship applies first of all to the process of learning writing as it really

is—a process of polishing one's English in a form satisfactory not only to the personal tastes of the author but also to the exacting norms of the publisher and the sovereign discrimination of the reader. I would suggest that this stern discipline should apply also to the formation of the mind, so that the student can build a structure of ideas upon the natural talent for writing that came to him with birth. Few there are who can survive this double discipline. But they are worth their weight in gold and diamonds.

ROBERT A. GRAHAM

## Finding Time for Writing

NOT SO MANY years ago the writer was pressed by the editor of a Catholic monthly to contribute an article on some economic topic or other—it didn't make much difference what the topic was. The editor was desperate because, as he explained, he had been trying for a long time to buy articles on economics but had not been successful. "We don't seem to have many Catholic writers," he lamented, "who are able and willing to handle subjects in this field."

I don't know to what extent this editor's plight is typical. My impression is that over the past quarter-century there has been a steady increase in the number of Catholics who write competently on social topics. The increase in the number of those who can write competently but who don't write for publication is even larger. They have the necessary intellectual equipment and training, along with the ability to express themselves, but they are of little help to the Catholic press. They also are of little help to publishers of books and editors of professional journals generally.

This may be a rash as well as an erroneous judgment. It is now eighteen years since the writer, at the bidding of superiors, shifted from academic work to weekly journalism, and over that span a man can drift rather far from the campus and scholarly activities. Even though a person may try to follow academic developments, in addition to keeping an eye on the magazines and publishers' lists, the inexorable demands of a weekly deadline are a big handicap. Perhaps I have missed articles by Catholics, or even books, which have had an impact on the secular world and

are regularly cited with appropriate footnotes by non-Catholic scholars. For what it is worth, however, I know of no more than a half-dozen Catholic writers on economics and industrial relations who have made much of a splash outside Catholic circles. With very few exceptions the big academic names in these fields are not on the faculties of Catholic colleges. This is not, of course, the same as saying that we don't have dozens of first-rate men. I am sure we do. The point is that they haven't, by means of published works, achieved the reputation and acknowledgment which their competence merits. Why not?

Here I am fumbling and can only ask questions. Maybe they are not even the right questions. But how many of our trained social scientists have the leisure to write? How many of them have had any time for research, since with sweat and tears, if not with blood, they finished their doctoral dissertations? It might be revealing to draw up a list of Catholics who have earned doctorates in sociology, economics and political science over the past two decades and then trace their academic careers. How many of them have had to carry exceptionally heavy teaching loads? How many of them have had to supplement their income by outside activities? How many of them have been charged with distracting administrative duties? If there has been a lack of publishing activity among Catholic social scientists, cannot this be attributed in most cases to their personal economic need or to the scholastic needs of the colleges which employ them? I'm only asking.

BENJAMIN L. MASSA

# BOOKS

## The Reunion That Almost Succeeded

THE COUNCIL OF FLORENCE

By Joseph Gill, S.J. Cambridge U. 454p.  
\$8.50

Reunion of Eastern Christians with Rome is an aspiration centuries-old. The present account of the last successful attempt to realize reunion is the most thorough and authoritative available; it appears appropriately at a time when the question is again very much to the fore. To his task the author brings historical, theological and linguistic qualifications such as few could bring. A professor at the Pontifical Oriental Institute in Rome, Fr. Gill has long been associated in learned circles with this 15th-century ecumenical synod through his specialized monographs and cooperation in the recent critical edition of conciliar sources. His is the first synthesis to utilize fully these primary if sometimes slanted materials; and it handles them with mastery and discretion. Though scholarly and detailed, the work is well-ordered and closely written.

The focus is almost exclusively on the Greek schismatics of the Byzantine Empire. Preoccupying the first three chapters is the background and genesis of the council. Here are outlined the political, racial and personal antagonisms which combined with doctrinal and liturgical divergences to inch a wedge between East and West over the centuries until by 1054 the rift was completed. The legacy of the ensuing age of the Crusades was a virulent anti-Latinism among the masses and monks of Byzantium so strong that it rendered ephemeral the agreement reached in 1274 at the General Council of Lyons. Initiative to reverse this tradition came from Emperor John VIII, desperate for Western aid to stave off imminent collapse of his poor remnant of a once-great realm as the Turks menaced the ramparts of Constantinople.

Six chapters describe every aspect of the meeting—sites, members, organization, procedure, discussions, decisions and conflicts with its rival at Basel, a synod with ecumenical pretensions. Lengthy summaries of speeches loom large in the pages. Thorniest were problems concerning purgatory, the procession of the Holy Spirit and the addition of the term *Filioque* to the Creed. More readily ironed out were disagreements about the Eucharist and the papal

primacy. Profound as these topics were, they did not bear chief responsibility for delaying more than a year the decree of union. John VIII adopted dilatory tactics, and the theologians were kept at odds by confusing variances in terminology and by diverse outlooks on the science of theology, to which the Greek approach was almost purely patristic and highly sceptical of the syllogistic reasoning of Western Scholasticism. By their own admission the Greeks made a poor intellectual showing.

When Constantinople soon fell to the Turks in 1453, the fragile union was one of the casualties. A post-mortem, one of the most valuable and interesting sections of the volume, lays much less blame on ineffective military assistance from Europe than on a propaganda campaign waged by a few ecclesiastics whose fanaticism fostered the motto: "Better the Sultan's turban than the Pope's mitre"; and whose energy quick-

ly undermined what slight popularity the union ever enjoyed. For failure to stem this influence or to implement the union positively, John VIII is not absolved; nor is the West for neglecting to send preachers to counteract the foes of Rome. Unfounded, however, as a justification for disavowing the conciliar pact is the still-repeated claim that the Orientals were subjected to extortionate pressures. True, the Pope footed the bills for transporting and maintaining the Byzantines; but (once they were in Italy) he never threatened them with starvation to win acquiescence. Unfortunately, the end-product of Florence was increased bitterness of relations.

Several other groups—Russians, Armenians, Egyptian Copts, Ethiopians, Chaldeans, Maronites, Nestorians—returned to Rome on this occasion, but few pages are allotted them because of lacunae in the sources. No official Acts are extant for the sessions after the transfer to Rome, and dissolution of the council cannot be dated closer than 18 months. But information about the ultimate fate of these agreements is easily gained, and should have been appended to round out this admirable book.

JOHN J. BRODERICK, S.J.

## Two Treatises on Capitalism

THE ECONOMICS OF FREEDOM:  
American Capitalism Today

By Massimo Salvadori. Doubleday. 242p.  
\$4.50

Our American economic system has been exhaustively analyzed and measured from every conceivable standpoint. Sometimes it has been admired, but more often, being misunderstood, it has been criticized. The true character of the American economic system is largely unknown outside our own country, and this ignorance breeds mistrust at a time when most of mankind is confronted by the necessity of choosing sides between the U. S. A. and the USSR. This book is therefore most timely. Most books on capitalism are propaganda, in the unfavorable sense of that term. But Mr. Salvadori is interested only in telling his readers about the American economic system as he sees it; his purpose is to promote understanding.

Capitalism is, unfortunately, a term that has countless connotations. For many people in many parts of the world capitalism means exploitation, greed, selfishness. Salvadori points out that capitalism is really a generic term,

which needs to be specified before it makes much sense. He calls the modern American type of capitalism "people's or democratic capitalism," because, while it retains the essential elements of capitalism, it has diffused its benefits far and wide among the populace. In other words, unlike certain other kinds of capitalism, it has not been operated for the exclusive benefit of a single class in the population.

The reasons why American capitalism has this character are many, and the author discusses them at considerable length. He emphasizes that Americans are not doctrinaire; they have always been willing to change policies and institutions according to changing circumstances. He further points out that we have always had a true concept of freedom, i.e., ordered liberty, liberty regulated by law for the good of all. In addition to that, we never accepted the doctrine of laissez-faire to any significant extent; on the contrary, we have always believed that we could and should consciously shape our economic system to serve our needs. Many other important influences have been at work, such as the American spirit of equality, the attitudes of the American business-

man, the policies of the trade unions and so on.

All these elements and many others besides have, according to the author, worked together to make American capitalism a democratic capitalism. The author is not blind to its faults but, quite rightly, he believes that its virtues far outweigh its shortcomings. He discusses these shortcomings too and suggests possible remedies.

Every thoughtful American would profit from this well-balanced book about his own country and what it has done to provide us with an economic liberty which is at the same time ordered and productive of a widely distributed material abundance.

CORNELIUS A. ELLER

#### THE ECONOMIC MIND IN AMERICAN CIVILIZATION: Vols. IV and V, 1918-1933

By Joseph Dorfman. Viking. 776p. \$12.50

Those acquainted with Prof. Dorfman's previous writings will not be disappointed in the two final volumes of this series. If anything, the books are superior to their predecessors. These volumes constitute a mature synthesis of American economic thought during the years following World War I up to the beginning of the New Deal.

The practical problems of the transition from war to peace and the depression of 1920-21 are treated first. These are followed by careful analyses of corporate concentration, finance, planning, agriculture and labor. Mr. Dorfman discusses not only the works of professional economists, but the ideas of men in business and government that had an impact on economic thinking. The approach is both topical and biographical. The volumes are encyclopedic in scope, but the material is digested and the exposition clear and concise.

Of necessity a great deal of material centers around monetary policy and America's position as a creditor nation. The controversy between the quantity-theory school of Irving Fisher's sympathizers and the hard-money men, like H. Parker Willis and B. M. Anderson Jr., is handled tactfully and with a fine grasp of the issues involved.

The principal contribution of these volumes lies in the perspective they furnish for an area broad in scope and complicated in character. The books will be a useful map to historians and social scientists puzzled by the controversies of the economists. The tools and policies of economists are analyzed and then

confronted with the factual situation. The observations of critics as well as admirers give added focus to the issues involved.

For those who believe that economics began with the appearance of Keynes's *General Theory*, there is a tactful reminder of the large amount of American economic policy that is home-grown. The writings of John R. Commons, Wesley Mitchell, Irving Fisher, Edward Seligman and Richard B. Ely receive careful treatment. These were the men whose ideas and experiences were available when the New Deal began.

The impact of European economic thinking is readily admitted, but it is also shown that Americans influenced European, especially British economists.

The second part of Vol. V is devoted to a balanced account of the Great Depression and the response of economists, both professional and lay, to that laboratory of national disaster. This account is critical and objective, and Dorfman indicates how few were the economists who comprehended the nature of the depression while it was in progress.

These volumes bring order and new insights to this period of American economic history and they should furnish fresh hypotheses for further research in the field. In addition they offer



a common meeting ground for those interested in different approaches to economic analysis. The followers of Marshall and Taussig will confront themselves in these pages with the practical successes of Commons and Mitchell, as well as of Foster and Catchings. Both groups should gain added respect for one another and a deeper tolerance in future discussions. The volumes have excellent bibliographical notes and a good index.

FRANCIS J. DONOGHUE

#### Battles and Heroes

##### THE BATTLE OF FRANCE, 1940

By Col. A. Goutard. Washburn. 280p. \$4

##### ORDE WINGATE

By Christopher Sykes. World. 575p. \$6

One opens *The Battle of France, 1940* with the question, "Where does this stand in the eyes of the man who, today, is France?" The necessary imprimatur appears on the first page: "You have

grasped all the elements of this immense and terrible subject," Gen. de Gaulle writes. "You present the facts in an impressive manner. You have chosen a general line which seems to me indisputable. . . ."

This "general" line is that the disaster of May-June, 1940 was due to a succession of military blunders, not to moral or physical decay. Col. Goutard admits that a certain decay was present. But the main cause, he argues, was the defensive mentality "sold" to the French high command by Marshal Pétain in the '20's and '30's.

Colonel Goutard has brought out nothing radically new. He has pulled together into a meaningful whole the bits and pieces that have emerged to date. He does a major service to his old comrades in demonstrating that the French *poilu* and the British Tommy of 1940 were ready to die as well as their illustrious fathers had died before them in 1914-18.

Goutard also presents convincing evidence that a large part of the supposedly fanatic Wehrmacht went to war in 1939-40 "with death in its soul." That France had more and better armor on the Western front than did the Germans in 1940 is now generally accepted. Goutard presents the facts and the figures. How, then, did the crippling defensive mentality arise?

In large part, Goutard states, this mentality was due to the memory of the 1.5 million men France lost in World War I. Germany, however, lost 1.7 million. How was it that the Mansteins, the von Kleists and the Guderians retained or inherited the dash and élan that had shone like a star over Verdun? Was it not because France, since about 1880, had deliberately limited her population? The loss of 1.5 million was nearly a death blow to France. By 1939, Germany had recovered her 1.7 million, and more.

The fall of France was indeed due to a blind and outdated military policy. But that policy, in turn, had a direct relation to moral decisions made in hundreds of thousands of individual French families.

Orde Wingate suggests the preliminary observation that the wretched Strachean "profile" technique of biography produced no greater distortion than when it was applied to three such complex military personalities as America's "Stonewall" Jackson, Britain's "Chinese" Gordon and, more recently, Orde Wingate, the British World War II "Chindit" leader. Wingate, at least, has found in Christopher Sykes a biographer with the military, educational and literary



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qualifications necessary to put the  
Stracheans to rout.

Like Jackson and Gordon, Wingate  
mistrusted the world, and was mis-  
trusted by it. None of the three could  
adjust very well to working "in harness."  
All were marked by a peculiar military  
genius that shone best in independent,  
often bizarre operations. Their strong-  
est kinship, however, lay in a deep re-  
ligious consciousness. It is this that the  
Strachean treatment has never been able  
to fathom, but to which Mr. Sykes  
brings understanding and insight.

The New Testament seems to have  
been relegated to the status of a foot-  
note in the Wingate family's deep, al-  
most morose study of the Bible. Hav-  
ing started out to open a clear channel  
between man and his Creator, Wingate's  
Puritan forebears ended by taking  
Christ out of Christianity. Had Wingate  
dropped or watered down his religious  
beliefs, as did so many of his genera-  
tion, he might have got off rather light-  
ly. Instead, he attempted to apply his  
Puritanism to his life as a professional  
soldier. He developed into a man of  
near absolute integrity, but a man for  
whom religion was a source of torment  
and despair. This led, at one terrible  
point, to an attempt at suicide. It led,  
also, to a fanatical Zionism.

It was Wingate, who, while on duty  
in Palestine, laid the foundations of the  
present Israeli Army. He emerged,  
early in World War II, as a leader of  
Ethiopian irregulars. By 1943, his tal-  
ent for irregular warfare had won him  
the admiration of Churchill and, even-  
tually, command of the now legendary  
"Chindit" expeditions behind the Japa-  
nese lines in Burma. He was killed in a  
plane crash in March, 1944 in the hour  
of his greatest success.

Mr. Sykes' description and back-  
grounding of Wingate's Palestine experi-  
ence constitutes a valuable study of



Middle Eastern affairs by a man as well  
versed in the subject as was Wingate  
himself. The difficult mosaic of Win-  
gate's youth, education and early years  
in the Army is portrayed with the  
economy and the feeling of an artist.  
Only the personality, and the memories  
of Wingate's teen-age bride remain ob-  
scure. One hopes that some day the

lady herself will see fit to fill this gap.

*Orde Wingate* is the story of a man  
who had in his makeup the fire of an  
Ignatius Loyola or a Francis Xavier. His  
groping toward their goal is a great and  
tragic study. WILLIAM V. KENNEDY

**MAYA: The Riddle and Rediscovery of a  
Lost Civilization**

By Charles Gallenkamp. McKay. 221p.  
\$5.50

A curve rising and falling between the  
fourth and 14th centuries spans the ex-  
istence of the vanished Mayan civiliza-  
tion. In a most interesting volume, Mr.  
Gallenkamp, a young anthropologist  
and explorer, gives us a competent sur-  
vey of that world. He conveys the frus-  
trating complexity of the archeologists'  
task, yet provides a narrative always  
readable and often spellbinding. This  
he manages to do by re-creating those  
thrilling moments when searchers  
stumbled on new traces of that lost  
world in the rain-forests of Middle  
America.

Explorers and scientists from Spain,  
France, Germany, England and the  
United States are the heroes of Mr.  
Gallenkamp's story. The earliest of them  
all is the Franciscan Bishop Diego de  
Landa, without whose *Relación de las*

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## Divine Friendship

by

Jerome Wilms, O.P.

Based on the highly original analysis of St.  
Thomas Aquinas of the nature of charity as  
a mutual friendship with God himself, this  
little work simply and movingly examines  
the implications of this doctrine and its con-  
crete applications to daily Christian life.

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cannot benefit from it. Paper. \$1.45.

THE PRIORY PRESS

DUBUQUE, IOWA

*Cosas de Yucatán* (1566) "virtually nothing would be known of [the surviving] Mayan culture." Fray Landa's pastoral zeal led him, however, to what the author sees only as "a terrible deed": he burned the last library of Mayan books.

One of the earliest of more recent explorers in the search for the dead cities of Yucatán and Guatemala was New Jersey-born John Stephens, who looked through the jungle foliage one morning in 1839 upon the fallen pillars and stones of Copán. Fifty years later, with the diving helmet and equipment of that day, Edward Thompson plunged into the "pool of sacrifice" in the city of Chichén Itzá to find archeological treasures in the mud below. In 1923 Franz Blom groped his way through the jungle-covered remains of a city that once covered seven square miles at Palenque. Under the pyramid on Palenque's acropolis Blom found a high priest's tomb, with jewels and other relics untouched since centuries ago. Even mural paintings have survived, such as those depicting warriors, priests and slaves in realistic detail, on the walls and ceilings of a temple at Bonampak.

Slowly the corpus of information about the Maya is being pieced together. Their hieroglyphic writings ("fully two-thirds have yet to be deciphered") and the correlation of their carefully dated inscriptions with our calendar still stump archeologists. For a fascinating introduction to the world of our vanished fellow North Americans, try *Maya* next time you have a few hours for pleasant reading.

EUGENE K. CULHANE

#### CONGRESS AND THE AMERICAN TRADITION

By James Burnham. Regnery. 352p. \$6.50

This is a disturbing medical report. The author anxiously asks whether "Congress can survive as an autonomous, active political entity with some measure of real power, not merely as a rubber stamp, or an echo of powers lodged elsewhere." His prognosis is frankly pessimistic. Historians of the next century, he gloomily predicts, may well study representative assemblies as among the many institutions that have appeared, developed, flowered, sickened, declined and died.

One of Burnham's concerns is the "bruised and shaken" investigatory power of Congress. In a year which saw the investigating power topple Sherman Adams from his pedestal and the executive branch receive a stinging blow to its prestige by the Senate's refusal (first time since 1925) to confirm a Cabinet nomination, this choice of symptoms of his sick patient is not very convincing.

Students of political philosophy and history will recognize in Burnham's identification of the Legislature with conservatism and the Executive with progressivism an intriguing reversal of the traditional identification. His novel presentation deserves more than the superficial treatment he accords it.

Another challenging position the author adopts is his representation of the Presidency as the purest example of political egalitarianism. In voting for the President the voter becomes the Common Denominator: "neither Catholic nor Protestant nor Jew nor pagan nor atheist; neither man nor woman; neither black nor white nor yellow; neither rich nor poor, saint or libertine, learned or simple, taxpayer or pauper, farmer or artisan or banker, teacher or taught, patriot or subverter." The voters become the mass whose quintessential political expression is found in the charismatic leader.

President Eisenhower gave vocal expression to a similar concept in mid-July of this year when, justifying his veto of the housing bill, he said that he was the only official voted into office by all the people and therefore had a special responsibility to all the people. Earlier Presidents had used the same concept effectively to lead Congress to positive action. President Eisenhower's negative use of the idea has the effect of paralyzing Congress.

The people, in contrast to the masses, cannot be represented by a single leader because their diversity cannot be embodied in one man. They can only be represented through Congress, whose composition reflects geographical, ethnical, religious and economic diversity. Congress, then, is the chief political organ of the people as distinguished from the masses.

James Burnham's medical report contains some shrewd observations on his patient's conditions. His mistakes are made in diagnosis and prognosis. One cannot question the fact that the patient's breathing has slowed and his pulse is weak. This comatose state is more the result of hibernation than of approaching death. In the warmth of strong Presidential leadership, Congress will stir from its lethargy. The vigor



E. J. MANDULA, S.J.

#### LETTERS OF ST. IGNATIUS OF LOYOLA

Selected and Translated by William J. Young, S.J.

\$6.00

Loyola University Press, 3445 North Ashland Avenue, Chicago 13

of the so-called "rubber stamp" Congresses of the early New Deal is one of the more recent examples of strong executive leadership.

To Harold Laski's thesis that great crises produce great Presidents should be added the corollary: great Presidents produce great Congresses.

FRANK B. COSTELLO

#### THE NEW GOLDEN BOUGH

By Theodor Gaster. Criterion. 738p. \$8.50

"A time comes when reasonable men find it hard to understand how anyone in his senses can suppose that by eating bread and drinking wine he consumes the body and blood of a divinity." Why has Theodor Gaster omitted this sentence and others like it from his new abridgment of James Frazer's *The Golden Bough*? Why has he omitted an entire chapter in which Frazer blames on the West the "selfish and immoral doctrine" of personal sanctification and the "glorification of poverty and celibacy"? Presumably for the same reason that he deletes a chapter on the evolution of religion from magic: to improve the book's status as a work of science; this is Gaster's professed purpose in redoing the job so well done by Frazer himself in 1922.

When Frazer condensed his 12 volumes into one, he omitted all his footnotes and distributed a pared-down text among 69 chapters. Gaster has cut away about a third more of the text, ignored Frazer's division into chapters (making it difficult, incidentally, to pass from his to Frazer's abridgment), put back many unnecessary footnotes and added valuable notes of his own reviewing the current bibliography and criticism of Frazer's theories.

But has Gaster succeeded in restoring to *The Golden Bough* "its usefulness as a scientific product"? No, for it never was a scientific product so much as a didactic prose-poem that might as soon be brought up to date as Lucretius' *On the Nature of Things*—a work with which it has much in common. Like the Roman Lucretius, Frazer was a secularist for whom the history of religion constituted "a melancholy record of human error and folly." As Lucretius found a scientific rationalization for his feelings in a blind atomism, so Frazer found all the scientific and philosophical support he needed in evolutionary progressivism. (Oddly enough, for the work of real scientists like Planck and Einstein he expressed a haughty contempt.) Frazer's eye was not, like the scientist's and the philosopher's, trained to see differences;

his was a poet's eye gifted to see similarities. That is why "the G.B." (as its author invariably referred to it) is such a montage of magic, cult and sacrament. That is why, too, it is such an emotionally impressive work in itself, and has so influenced 20th-century literary works—*The Wasteland* and *The King Must Die*, to name one old and one new.

By dropping from his abridgment some of the G.B.'s most secularistic and evolutionistic rhetoric, Gaster has, without giving us science, emasculated poetry. He has also made Frazer's secularism far less obvious than Frazer himself wanted it to be.

JOSEPH SHEERIN

#### PRIDE OF STATE: A Study in Patriotism and American National Morality

By Joseph P. Morray. Beacon. 173p. \$4

Nations as well as individuals may suffer from inordinate pride and, out of the blindness which such pride induces, work out their own doom. Prof. Morray believes that America is at present showing signs of an arrogance which has always been the peril of great men and great states. Super-patriotism shows its arrogant hatred of everything outside the beloved country and its exaggerations are identified by the author with "Red scares" and McCarthyism. Preparation for this incisive and angry book was made during the fevered emotionalism of that period while Prof. Morray was serving as naval attaché to the American embassy in Madrid.

An analysis of the social roots of patriotism is combined with a study of its psychology, both national and individual. In these explanations there is a fondness for Freudian theory and we are told that the bond of the horde in primitive groups is produced by a shared sense of guilt among brothers for their parricide. For the author the horde-instinct basis of patriotism explains why it is that international law and international morality have made so little headway against the passion of states. The need is for a theory of patriotism which will take into account its striking ambivalence on the ground that it is a civilized morality growing out of a crude instinct.

Prof. Morray applies his theory to some of the concrete problems of American domestic policy. He explores the relationship of patriotism to capitalism, to socialism, to communism and to civil liberties. Serious questions are raised on America's reliance on armed forces as an aspect of her patriotism; the Smith Act and certain congressional committees are sharply criticized. We are told that

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A new, revised and enlarged edition

## MORALS IN MEDICINE

by

Thomas J. O'Donnell, S.J.

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some committee members were as certain in their own hearts that no man could have honest reasons for being or having been a Communist as the Spanish Inquisitors were in their judgment against Protestants.

There is obviously no solution for America in jingoism or chauvinism or in an irrational fear of everything "un-American." Balance and moderation are indispensable in one's love for his country. This book will irritate many but we need more such irritants against any possible American hubris.

THOMAS A. WASSMER

**PRAISE A FINE DAY**

By Sigrid de Lima. Random House. 179p. \$3.50

Every so often there comes along a slender story so delicate in craftsmanship as to make the reader think in terms of gems and cameos—and such a one is *Praise a Fine Day*. This brief telling of an unusual but by no means impossible human situation is at the opposite pole from the verbose, the flamboyant and superficial, whose exemplars are legion.

The never-named narrator is an artist, a good one—or at any rate successful. In a kind of prolog he tells of his devotion to Claudie, his wife who is expecting their first child. Then he recalls a time not so long past when he was painting in Rome, thoroughly unhappy about his dismal financial state, in which he managed to get along by scrounging off American tourists. With considerable attention to detail he describes his technique—his stand near the Spanish Steps with sketch book for lure, his gusts of envy for the newcomer's joy of discovery, his free meals, his trading of bohemian glamor for a few "loans."

His landlady, Signora Donati, on whom he wastes no love, introduces him to Isaak Sapphir and Mara, his mistress who is pregnant. Isaak is a wealthy Egyptian and Mara is "stateless," not to speak of being mysterious in other ways as well. They make an offer to the artist—what is to him a goodly sum—to marry Mara in name only.

His conscience battles against the proposition with scruples complicated by a growing fondness for Mara. Desperation forces the issue, however, and after a civil wedding (not sinful in Signora Donati's moral system) the three take off on a luxurious trip through France. Guilty about his own dubious position, the painter becomes suspicious about the good intentions of his companions. Who will victimize whom? He never finds out.

## Our Reviewers

JOHN J. BRODERICK, S.J., is professor of ecclesiastical history at Weston College, Weston, Mass.

CORNELIUS A. ELLER, S.J., is associate professor of economics at Le Moyne College, Syracuse.

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EUGENE K. CULHANE, S.J., is the Managing Editor of this Review.

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JOSEPH E. SHEERIN is assistant professor of classics at Boston College.

THOMAS A. WASSMER, S.J., is professor of philosophy at St. Peter's College, Jersey City, N. J.

MARY STACK MCNIFF is a frequent reviewer for AMERICA.

When Mara is hurt in a fall and goes into premature labor, our hero runs off, ships his paintings and returns to New York where he changes his name, achieves recognition and marries most happily. But he still wonders about Mara.

This story outline gives no idea of the book's artistry, its irony and unusual charm. It may be most true to life in the absence of resolution.

MARY STACK MCNIFF

## FILMS

**PILLOW TALK** (Universal) is a romantic farce that is a good deal funnier and more inventive than most comedies.

There is nothing more futile than describing the plot of a comedy, except perhaps trying to explain why it is funny. Anyway, *Pillow Talk* is about a New York career girl (Doris Day) who, sight unseen, takes a passionate and justified dislike to a song writer (Rock Hudson) who shares her party-line phone and apparently spends all his waking hours whispering protestations of undying

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LAS Arts and Sciences	FS Foreign Service	Mu Music
AE Adult Education	G Graduate School	N Nursing
A Architecture	IR Industrial Relations	P Pharmacy
C Commerce	HS Home Study	PT Physical Therapy
D Dentistry	J Journalism	RT Radio-TV
DH Dental Hygiene	L Law	S Social Work
Ed Education	MT Medical Technology	Sc Science
E Engineering	M Medicine	



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*Twenty-fifth and California  
Omaha 31, Nebraska*

love over that telephone to a flock of girl friends. The song writer learns by accident that his indignant phone-sharer is the kind of girl he would like to know better. Being fully aware that his real identity will get him nowhere, he wangles an introduction under an assumed name and personality.

From here on in, the experienced moviegoer should have no trouble filling in details. Does the heroine fall like a ton of bricks for this naive and gentlemanly Texan? Does she learn his true identity at the psychological moment and devise a suitable revenge? Does all end happily none the less, with the hero persuading her that his intentions are honorable? The answer to all three questions of course is: "Yes!"

Why is the picture funny? For one thing, it is written for the screen by Stanley Shapiro and Maurice Richlin from a story by Russell Rouse and Clarence Greene. Also, it is directed by Michael Gordon. The picture has clever



dialog, ingenious sight gags and fast, furious, at least faintly plausible plot complications. Moreover, its supporting cast is headed by two very gifted comedians—Tony Randall as a much married but still hopeful millionaire, and Thelma Ritter as the heroine's perennially "hung-over" maid.

For most of its running time the picture has another good quality which is difficult to define precisely but which is essential when there is risqué material. The film is not intended to be realistic—its Technicolor sets and costumes and the economic circumstances of its characters have a never-never-land grandeur, and its plot developments are far-fetched. Nevertheless, it does try to maintain the proper balance between reality and unreality and to focus its jokes so that they are poking fun at human frailties, not approving of them. In a few instances its success in walking the tightrope between sophistication and offensiveness is less than complete. At one point—when the heroine goes

C-4



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away with the hero for the weekend—  
its moral tone does a complete about-  
face, which is not mitigated by the pre-  
dictable fact that outside circumstances  
intervene and nothing happens.

As I write this I do not know whether  
the film A-III or B. Either decision is  
perfectly understandable, the one stress-  
ing that the picture is preponderantly  
inoffensive for adults and the other that  
in specific instances it goes overboard.  
Whatever decision is reached, it seems  
a pity that at a time when most screen  
comedy is so feeble, an entertaining  
comedy should be marred by question-  
able material.

**BUT NOT FOR ME** (Paramount) is  
another light comedy which, by com-  
parative standards, is unusually intelli-  
gent, civilized and amusing. Based  
loosely on Samson Raphaelson's play,  
*Accent on Youth*, it concerns a flamboy-  
ant 56-year-old showman theatrical pro-  
ducer (Clark Gable) who tries to sub-  
tract 20 years from his age when his  
22-year-old secretary (Carroll Baker)  
declares her undying love for him. He  
is eventually rescued from this unsuit-  
able match and from the strain of act-  
ing youthful by his understanding ex-  
wife (Lilli Palmer). Though by and  
large the lines are funny and the the-  
atrical atmosphere accurate, the best  
thing in the picture is Gable acting his  
age and seeming to like it. [L of D: A-  
II]

MOIRA WALSH

## THEATRE

**MUCH ADO ABOUT NOTHING.** The  
production at the Lunt-Fontanne is de-  
lightful in so many ways it is difficult to  
decide which of its felicities are more  
deserving of praise. At least a dozen  
performers deserve compliments for flu-  
ent handling of their roles. Most of the  
production specialists engaged by The  
Producers Theatre must also remain  
anonymous, lest this commentary ex-  
ceed its allotment of space.

It is hardly necessary to observe that  
*Much Ado About Nothing* is not one of  
Shakespeare's major efforts. It is prob-  
ably a potboiler made out of material  
left over from the earlier and more pol-  
ished *Midsummer Night's Dream*. The  
comedy swings from the amorous an-  
tagonism of Benedick and Beatrice to  
the ludicrous pompousness of Dogberry.  
The love scenes are delectable and Dog-  
berry's version of the king's English is

hilarious, but the author apparently did  
not spend too much sweat on his work  
and the play has a jerry-built structure.  
It is embroidered with some of the  
Bard's most mellifluous dialog, however,  
and becomes a captivating theatre piece  
in the hands of imaginative actors.

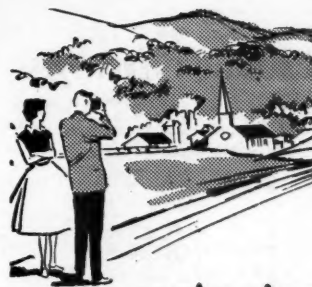
As performed by John Gielgud and  
Margaret Leighton (Benedick and  
Beatrice) and George Rose (Dogberry),  
supported by such versatile performers  
as Betsy von Furstenberg, Hurd Hat-  
field and others no less distinguished,  
the comedy is a festival of gaiety and a  
riot of fun. Mr. Gielgud directed the  
production; Mariano Andreu designed  
the mobile settings and colorful cos-  
tumes. Since the production is sched-  
uled to run for only seven weeks,  
Shakespeare fans are urged to hurry to  
the Lunt-Fontanne box office. The  
chances are that they will never again  
see so beautiful a performance of a  
rarely produced play.

**ANTIGONE**, presented at the East 74th  
Street Theatre by Harry Brown, is Jean  
Anouilh's attempt to write a stronger  
tragedy than Sophocles wrote two  
thousand years ago on the same subject.  
He failed, and his effort is further frus-  
trated by inept acting, except in the  
role of Creon as played by David Hooks.

**THE DARK LADY OF THE SON-  
NETS**, presented by Norman Roland at  
the Provincetown, is a dramatic toccata  
by Bernard Shaw included in a festival  
of Shaw plays, some of them previously  
mentioned in this column. *Dark Lady*, a  
one-act comedy, is evidence of the au-  
thor's speed as a sprinter, as *Back to  
Methuselah* is proof of his endurance.  
Written as a "commercial" for a specific  
project, the piece has the slickness of  
Madison Avenue combined with Shaw's  
integrity as a dramatist.

The characters are William Shake-  
speare, Queen Elizabeth I, a palace  
guard and the dark lady frequently  
mentioned but never identified in the  
sonnets. It is a bravura piece of writing  
and Charles Macaulay, Margaret  
Brewster and Carol Teital collaborate  
in giving the comedy a bravura per-  
formance.

**THE SHEWING-UP OF BLANCO  
POSNET**, another addition to the Shaw  
festival at the Provincetown, is billed as  
"A Sermon in Crude Melodrama."  
Directed for serious reflection instead of  
for laughs, the play would be an obvi-  
ous variation on the "Hound of Heaven"  
theme. The central character is a man  
who wants to deny God and His good-  
ness but cannot resist an occasional im-



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pulse to follow the example of the good Samaritan. John Porterport's direction, slanted toward satirical melodrama, obscures the essential significance of the play.

**SONG FOR A CERTAIN MIDNIGHT.** The author is Fred Lawrence Guiles, who also designed the setting for the play. As a playwright, Mr. Guiles is rather confused; at least he confuses his audience. As a scenic artist, he has obvious talent. One member of his audience, your observer, never caught the drift of his play, but the utility of his scenery is quickly apparent. Your reviewer seldom offers advice, but here he ventures the guess that perhaps it would be better for Mr. Guiles to give up playwrighting and concentrate on designing scenery.

**THE BLACKFRIARS** have announced that their first production of the season will be *The Egoists*, by François Mauriac, translated by Ursule Molinaro. The Friars' announcement reminds us that the author is a member of the French Academy and has been awarded the Nobel prize for literature.

THEOPHILUS LEWIS

## THE WORD

*Be appeased, O generous God, and to Thy faithful people grant peace and pardon, so that after being cleansed from all their sins, they may serve Thee with a secure mind* (Prayer of the Mass for the 20th Sunday after Pentecost).

At the risk of seeming cranky, we observe that in the Latin original of this prayer we ask God to grant us *pardon and peace* rather than *peace and pardon*. The point would appear utterly trivial except for the fact that the remainder of the prayer follows the same order: first the faithful are *cleansed from all their sins*, then they are able to *serve God with a secure mind*. Perhaps the order of words and clauses is not accidental, after all. Certainly it is one of the commonplaces of spiritual teaching that the first step toward any kind of sound relationship and union with almighty God is a purgation or purification of the soul.

To repeat what has been said a thousand times, God is in the first place holy, and what is unholy—sin—cannot come into contact or friendship with Him. This principle is an absolute. St.

Paul urges the Roman Christians: *Let us enjoy peace with God*; but he continues: *through our Lord Jesus Christ*, and he has just said that Christ was *handed over to death for our sins, and raised to life for our justification*.

In short, then, the supernatural law in question is this: no *pardon*, no *peace*. Christians must make up their minds for once and for all that, although God will always forgive their moral evil when they repent of it, He will not wink at it or connive at it or abet it. We cannot come to God on our terms—only on His.

Two very different difficulties arise out of this essential relationship of man toward God.

There are people who readily admit the principle we have rehearsed. They freely concede that a man must be pardoned and cleansed before he can find God. What they cannot seem to grasp is that *they* must be pardoned and cleansed before they can find God. And this for two reasons. Either such folk recognize no evil in themselves—a fantasy, incidentally, which is far more common than might be imagined—or, more likely, they feel sure that their evil is not at all like the evil of other people; it is much more understandable, much more harmless, much nicer and less evil. Someday some sharp and necessarily eueptic observer is going to write a book on self-deception in religion. The work will run to several fat volumes.

The contrary problem is that of the harried and haunted followers of our Lord who cannot bring themselves to believe that they are pardoned and cleansed. These poor things cannot find *peace* precisely because they doubt their *pardon*, they are unable to *serve God with a secure mind* because they are dubious about *being cleansed from all their sins*.

This latter contingency is not, in its nature, a phenomenon of the supernatural order at all. What we meet here is simply neurosis. There is a type of human being who must have something to bother him, and if there is nothing available at the moment, he will uncover a worry directly. This sad neurotic is tormented by *peace* as saner people are disturbed by trouble; what he cannot abide is the prospect of a *secure mind*. This poor fellow (though more often it is a woman), who is like one possessed, generally resists cure. He is to be left to God.

Our *generous God* so easily and liberally bestows upon us His pardon. Well, then, *Let us enjoy peace with God*; let us *serve Him with a secure mind*.

VINCENT P. MCCORRY, SJ